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THE MISSIONARY SURVEY

Wade C. Smith, Editor.

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THE HONOR ROLL

It is interesting to note the contest for leadership in the Synods on Jack's Honor Roll. North Carolina and South Carolina are neck and neck at the front, with 23 churches each on the Honor Roll, while Virginia and Texas follow close behind with 21 each. Florida and Mississippi are the next pair with 15 each. Next come Missouri 11, and Arkansas 10. Then follow in rapid succession Alabama 9, Kentucky 8, Tennesee 7, Georgia 6, West Virginia 5, Oklahoma 3 and Louisiana 2, a total of 179. Jack cannot understand why Georgia and Kentucky are below Alabama and Mississippi. He believes that when Georgia and Kentucky wake up to the situation tnere will be some tall hustling.

Watch out for them.

The new names for the Honor Roll this month are as follows:

Mt. Horeb, Ky. **Roanoke, Texas.**
Rosehill, Miss. **Morton, N. C.**
2nd Church, Rocky Mount, N. C.

Below will be seen the picture of an Intermediate Class of girls, of the Bethesda Sunday School, near Guthriesville, S. C., who got a vision of service and under the leadership of their pastor who believes the way to cultivate Missionary interest in his congregation is to get the Missionary Survey circulated, secured 33 subscriptions and put their church on the Honor Roll.

There are some more Intermediate classes capable of doing a similar service.

Rev. S. L. Morris, D. D., Editor, Miss Barbara E. Lambdin, Literary Editor.
Hurt Building, Atlanta, Ga.

AUGUST SUBJECT
Problems---Industrial, Social, Religious.

APPLIED CHRISTIANITY.

ACCORDING to ancient Norse mythology, humanity was the Tree Igdrasil, each individual being a separate leaf.

The tree of humanity has borne perfect fruit but once. Christ himself is the only ideal Christian. The feeblest Christian may trudge and stumble many miles behind the Master, and still be entitled to be called a follower of Christ. The Christian nearest the ideal is, however, in a world of imperfection and due allowance must be made for environment.

If each were an ideal Christian, earth would instantly be transformed into Paradise. No evil would exist. The dream of the poet, the vision of the philosopher, the hope of Christianity, and the ideal of Christ would be realized in one. If, on the contrary, Christianity and its best imitations were suddenly obliterated and humanity left unrestrained by Christian ideals and influences, earth would speedily degenerate into hell. Between these two antipodal worlds, the most inveterate foe of Christianity could not hesitate for an instant. Compelled to choose his habitat, he would inevitably elect to live in the world dominated by Christian principles. In itself, this is an unanswerable argument for the divinity of Christianity.

If every nominal Christian were suddenly transformed into the ideal, there could be little doubt as to the speedy conversion of the world itself into the ideal. Should a large percentage of nominal Christians immediately begin to practise ideal Christianity, the result might be somewhat problematic. Multitudes doubtless would suffer for a longer or shorter period, according to circumstances, but most thinkers would concur in the belief that sooner or later the ideal would universally and irresistibly prevail. Individuals in all ages have attempted the ideal and made themselves conspicuous for saintliness, influencing the world in proportion to numbers.

The chasm between the ideal and applied Christianity seems immeasureable. The world magnifies it. The Christian recognizes it. The aim of the Church, by the help of God, is to obliterate it. Whatever the imperfections of the age and the failures of Christians to realize the ideal in ap-

plied Christianity, there can be no question that there is widespread awakening to the need, a sympathetic recognition of the evils which afflict humanity, and an intense longing to apply the principles of Christianity as a cure for the world's sorrows.

The increased activity of the Church is offset, however, and halted by the corresponding activity of evil. Not simply in intense opposition, but in producing new and more complex situations. This necessitates new and increased emphasis in the sphere of Home Missions, which deals chiefly with the perplexing problems confronting the Church. Once the supreme effort was in the direction of Church extension. Now the aim is chiefly intensive.

Vexatious problems challenge the Church in ever increasing numbers. Overcrowding in our great cities, disintegration in country communities, isolation in the mountains, etc., are becoming more serious than destitutions on the Frontier. Social evils contaminate even the strongest Christian centres. The Church must not only fight for conquest, but is compelled to resort to quarantine and antiseptic measures to preserve her own spiritual health and vitality. Social service volunteers its assistance, but the problem is to use it as an adjunct, without its becoming a substitute for Christianity itself.

In Great Britain, recognized as one of the most Christian countries of the globe, the situation growing out of the war conditions caused an eminent philanthropist recently to startle the world with the statement that "England must be born again." Her condition is not unique. America, too, needs to be thoroughly Christianized. The principles of Christianity must be applied to our perplexing problems, not simply for our national regeneration, but that we may in turn contribute our just proportion to the problem of the world's salvation.

THE GUERRANT INLAND MISSION.

By S. L. MORRIS.

TWENTY years ago, Dr. E. O. Guerrant organized the "Soul Winners' Society" for giving the Gospel to the neglected and destitute sections of the mountains, which he named the "American Inland Mission." He "built 56 churches, schools and mission houses, including three academies and an orphan asylum," and accumulated mission property valued at $50,000. The work cost annually $14,000, and was supported by voluntary offerings of friends all over the country, whom God raised up.

Advancing years and failing health compelled Dr. Guerrant to come with these missions to the Executive Committee of Home Missions, for assistance in financing the work. He continued to solicit funds, and assisted in superintending it. His sudden death, on April 26th, has greatly embarrassed the Committee in caring for these Missions, and deprives us of one of the greatest evangelists in the employ of the Executive Committee.

The General Assembly, in session at Orlando, Fla., desiring to perpetuate the work of Mountain Missions as a Memorial to its worthy founder, has named it "The Guerrant Inland Mission." It is hoped that it will be carried on without interruption, by the aid of its generous supporters. Rev. J. W. Tyler, D. D., Danville, Ky., has been elected superintendent and treasurer, as Dr. Guerrant's successor. All applications for positions as teacher or evangelist, and all funds for its support, should be sent to Dr. Tyler, Danville, Ky., or to A. N. Sharp, Treasurer, Atlanta, Ga.

Will not the friends of Dr. Guerrant and of this Mountain Work rally to its support, so that there may be no interruption or embarrassments, but instead an enlargement of "The Guerrant Inland Mission," for meet-

ing the needs of these mountain people? God will reward the self-denials of its generous supporters. Will you not take part with other friends in the perpetuation of this worthy memorial? "God buries his workmen but carries on his work."

THE FOUNDATION OF ALL CIVILIZATION.

Sir Matthew Hale said, "There is no book like the Bible for excellent wisdom and use." Sir William Jones has said, "The Bible contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence than can be collected from all other books in whatsoever age or language they may have been written." John Quincy Adams said, "In what light soever we regard the Bible, whether with reference to revelation, to history, or to morality, it is an invaluable and inexhaustible mine of knowledge and virtue." Of the Bible, Garibaldi said, "This is the cannon that will make Italy free." Horace Greeley wrote: "It is impossible mentally or socially to enslave a Bible-reading people. The principles of the Bible are the ground-work of human freedom." Asked by a pagan ambassador concerning the secret of England's national greatness, Queen Victoria gave him a Bible, saying: "That is the secret of the greatness of England." Froude, in his essay on Calvinism, says: "All that we call modern civilization, in a sense which deserves the name, is the visible expression of the transforming power of the gospel." Such being the consensus of the competent concerning the value of the Bible, surely it is worthy a place in the curriculum of the institution that aims to give a liberal education.

* * * * * * * * * * * *

The Centennial of the American Bible Society is being celebrated this year. There have been notable gatherings throughout the world of Protestant Christians to rejoice over one hundred years of Bible translation and distribution by this noble institution.

The Society has circulated over 115,000,000 copies of Holy Scriptures. What this has meant to a new and rapidly developing country, to the new peoples coming into our land, and to the work of Foreign Missions, can never be estimated. The Society has been an important force in drawing Protestant denominations in America closer together, and it has co-operated with similar societies in Europe to make the Bible the least expensive and the most widely circulated book in the world. It is stated that the Holy Scriptures are now circulated in ninety-four different languages or dialects in America, and in ninety abroad.

A QUIET SABBATH EVENING IN THE BIRMINGHAM DISTRICT.

By Rev. E. Emory Washburn.

THE FIFTEENTH of last August fell on Sunday. Throughout the day there were heard sounds of revelry proceeding from the neighborhood of a Roman Catholic church, situated in the Italian section of Ensley. Desire for information as to what was going on in the way of a feast day was too great, and so a walk was taken past the church.

On the grounds surrounding the building there was a crowd numbering between five hundred and a thousand people. These were mainly Italians, but quite a number of others had gathered there for various reasons. The grounds were lighted up and the crowd seemed to be enjoying itself, doing honor to the memory of the "Blessed Virgin." This was the Feast of the Assumption, which the Catholic encyclopaedia states is the principal feast of the Blessed Virgin, commemorating the taking up into heaven of the Virgin Mary, in body and soul.

Possibly the first thing that would attract attention was a tall pole, taller than a telephone pole. At about two-thirds of the distance from the ground, a hoop was fixed, to which lights were attached. It was too dark to see what was on the hoop, but a friend who had been there in the afternoon said that a suit of clothes and other things had been placed there. The pole was greased, and the prizes on the hoop were for those who could climb up a required distance. Sand was used in abundance. But even with that, difficulty was encountered in getting very far up the pole.

The Italian Mission, Ensley.

Nearer the church was what looked like a big sand pile, after the inventive genius of children had finished with it. All kinds of sticks and branches were stuck in it to represent trees, and there were flowers, too. There was a road, with miniature soldiers marching up it, and several buildings scattered along the way. Quite a few people were asked what this sand pile represented, but no one seemed to know. In fact, a good many apparently were ignorant of what the whole festival was about. Finally, the man was asked who was lighting the candles, and he said that it represented Mount Calvary. Then the Judgment Hall was recognized, and the road up the hill which the soldiers were traveling. In one corner was a building which looks as though it were intended to represent the Temple. Other bits of scenery and representation were put in here and there.

Playtime at the Mission.

While wandering around, a Protestant young lady approached, who besought aid in winning a diamond ring, which was to be given away. There were two contestants going around begging money from the crowd, and the ring was to be awarded to the one who turned in the larger amount. The church was to use this money for statuary. As it was a festival of the Virgin, it probably was intended to take the form of a statue or statues of the Virgin. This, however, is mere speculation.

At convenient places around the grounds were booths, where ice cream, Chero-Cola and various forms of refreshments were served, as is usual at festivals and fairs. This was on Sunday, just outside a Roman Catholic church and under its auspices, and it had been going on all day. In the afternoon, and perhaps at other times, too, the priest was circulating among the people, urging them to have a good time.

The South is supposed to be the most Protestant part of the country, but Rome is extending her power here as best she may. Such a sanctified (?) observance of the Sabbath is an illustration of her influence.

Ensley, Ala.

INDUSTRIAL TEAM WORK.

REV. J. B. MEACHAM, *Pastor, First Presbyterian Church.*

"TEAM Work" is the combination of resources for the purpose of accomplishing certain ends.

Capital and labor each has its resources, and its object to attain. Neither can attain its purpose without the help of the other. They are interdependent, and the best results for the common good come from the combination of forces or team work; where capital and labor lock hands with confidence in each other. Capital is realizing that the more it helps its help, the more it helps itself. And at the same time labor is realizing that self-help is the best help of all. Wherever tried faithfully and with confidence, team work brings greatest returns to all concerned.

A happy illustration of "industrial team work" between employers and employees, is furnished by the Moultrie Cotton Mills. This corporation is wide awake to the best interests of its operatives, for whom it has furnished a splendid community house, for social, educational and religious purposes.

This is a large five-room cottage, originally built for the residence of the superintendent of the mill, but until recently occupied by one of the department overseers. It has been completely overhauled and painted, and the inside beautifully and artistically arranged for all kinds of social and educational purposes; rooms for domestic science, kindergarten, and day and night schools. The house is surrounded by shade trees and a large

The Moultrie Cotton Mill.

The Attractive Community House.

lawn, with space in the rear for playground.

Miss Louise DuBose, of Atlanta, is in charge of the work, and has oversight of the social life of the village, which is a suburb of Moultrie and consists of about 400 people. She has had large experience as a teacher and in community work, in Kentucky and West Virginia. She came to this field in June and is fast winning the hearts of the people, and in such a way as bespeaks good things for the future of the work.

Mr. W. C. Vereen, the president of the mill, is an elder in the First Presbyterian Church, and teacher of the Men's Bible Class. His son, Mr. W. J. Vereen, who is manager of the mill, with personal oversight of all the interest of the company, is a deacon of the Church and superintendent of the Sunday school. It was through his personal interest largely, that this work was undertaken. He is a young man, of fine Christian character, and very popular with the people of the village. He has been honored by being elected President of the Cotton Manufacturers Association of Georgia, and also mayor of our city.

The work in the interest of the operatives is to be of a non-sectarian character, and opportunity given the different ministers of the town to hold preaching services for the people. The spacious porch and front yard of the community house afford a large opportunity for lawn services and social gatherings, where the people of the village can come together for worship on Sunday evenings, and for moonlight picnics and other socials during the week.

There is also a park kept in good condition, with swings, seats, bandstand, shade trees and grass, where the people gather from time to time, and once a year for a community picnic and barbecue, furnished by the corporation.

Under the leadership of Miss DuBose and with the co-operation of the management, this company will have a model village and equipment that will be of untold benefit to the community.

It is to be hoped that what the Moultrie Cotton Mills are doing for their employes may be an inspiration to other mill owners to lend a helping hand for the social, educational and religious uplift of their operatives.

Moultrie, Ga.

IN A KENTUCKY MINING CAMP.

By Miss Vida M. Gwin.

AFTER nearly four years spent in active service in Mingo Hollow, the Presbyterian Home Mission Committee removed me to Harrison, Ky., where the chairman, Rev. Cary R. Blain, had already started work.

Now, at the end of a year's effort, I can say that God has blessed us in many ways. I am near the old field, as only two mountains intervene between Harrison and Mingo Hollow, and also near Pineville, just thirteen miles away. The welcome given me at Harrison was cordial, and I began at once to get acquainted with the people, and to teach in the little Sabbath school. This had been in

charge of some splendid Christian women, to whom I owe much for their constant help and cheer.

The company has given the use of a little cottage as a social center for the young people, and furnishes also the class rooms on some occasions. Here each week the boys' clubs meet for Bible study, industrial work and games. The girls' clubs have the same features; so, while the boys mount pictures, make scrap books, build doll houses and make toy furniture, the girls sew, make sheets and other things for the doll house, and some garments for themselves.

The "Little Sunshines" and "Busy Bees" are trying hard to live up to their names. The "True Blues" are members of my Sunday school class. These nineteen 'teen-age girls are trying to gain the stars offered for attendance, study of the lesson and bringing their own Bibles. They meet on Mondays to sew and study, and recently made blue serge skirts and white middies to carry out their class colors. The devotional period in these classes is closed with Bible drill and story. We are sadly in need of Bibles.

The Junior Christian Endeavor Society meets on Sunday mornings and often has interesting programs. They are trying hard to put the pledge into daily practice. I am often greeted by the little ones with, "Miss Vida, I read my Bible today." The Senior Endeavor, in addition to its weekly prayer service, has a monthly conference for workers and also a social. This is the only social event that they have to look forward to, unless we provide a money-making affair in the form of an ice-cream supper, which reaches the camp in general.

Rev. Cary R. Blain visits us twice a month. He has just closed an interesting meeting, which meant much to this community. As visible results, there were several reconsecrations and three professions of faith. The old gospel was preached so plainly that the little children talk about it.

Other features of the work are the reading classes for women, and night school for boys employed in the mines. The reading classes are really adult schools, and last from four to eight weeks at a time. One of the grown-ups speaks of herself as a "forty year old school girl," and is happy over her progress in first grade work. Her ambition is to read the Bible for herself.

We have a small library, and I wish that some of the readers of THE MISSIONARY SURVEY who have suitable books that they can spare, would send them to these eager boys and girls. I would love to have some very simple books for the primary children; indeed, we need good books for all ages.

Plans are under way for a new junior society, teachers' meeting and conference for the Sunday school lesson. In all this, we ask your hearty co-operation, sympathy and prayers.

Harrison, Ky.

Miss Gwin and some of her Christian Endeavorers.

GOD'S WHIP.

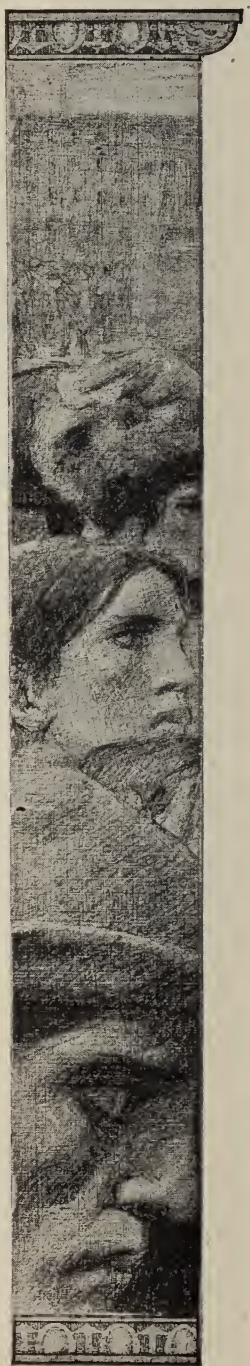
By ANGELO MORGAN.

Christian! Who calls us Christian? We,
Who trumpet our creed from sea to sea,
Who bridge the ocean with eager hands
To rescue the pagan of other lands.
Oh, did we live the Christian creed.
Did we feel the blade of human need,
Would millions of men be underfed
And others surfeited with bread?
Could we take these counterfeit shapes of men,
Drive them, cheat them, starve them—then,
When the God-spark burst in rebellious flame,
Curse them with prison and with shame,
Shut them from starlight and the sun,
Punished for crimes that we have done?
Criminals we call them—we!
For our eyes are holden; we cannot see
Fruit of exhausted motherhood
Slaving to earn the daily food.

Christian! Who calls us Christian? We,
Who chant our hymns of a life to be,
And close our eyes to the living sore
Eating its way to the Nation's core;
Who flaunt our virtues throughout the earth,
Singing the great Redeemer's birth,
While evils naked within the land
Cry for the swift destroyer's hand.

Oh, could we hurl the Christian speech
Wherever the whip of God could reach,
Would little children, against His will,
Labor in factory and mill,
Thwarting the Maker's perfect plan,
When out of his love he created man?
Oh, could we rage as the Saviour raged,
Would innocence be trapped and caged,
The virtue of woman bought and sold
For the sin of man that is ages old?
We would scourge them all from the holy place,
Thieves that plunder the human race.
Christian! Who calls us Christian? We,
Who poison the veins of the race to be!

Not till we give God's man a chance,
Shall we see humanity's whole advance;
Man shall not realize his dream,
Till motherhood is the gift supreme;
Not till the meanest has his place
In the forward march of the human race;
Not till the poorest has the right
To love and honor and food and light;
Not till the weakest knows his might;
Till we free the captive and sheathe the sword;
Not till we stand before the Lord—
A Nation splendid and unafraid,
Made in the image that God made,
No man a tyrant and none a slave,
Shall the world be saved, as He meant to save!



PRISON EVANGELISM.

By Rev. Geo. W. Crabtree.

Cast thy bread upon the waters: for thou shalt find it after many days. Eccles. 11:1.

The work of our Church for prisoners is in its infancy, and has not reached anything like the development that may be expected; but the results already have been very encouraging.

Thousands of prisoners are being told the simple story of Jesus, and many are coming out on the Lord's side. The officers of the prisons and convict camps are beginning to see the improvement in the conduct of the prisoners, brought about by the religious work among them, and are writing me to come to see them.

Several bright prisoners have expressed their intention to study for mission work in the prisons when they are released. I recently received this letter from a young man:

"I am writing you a few lines to let you know how I am still trusting in Jesus. I was glad when you told me that you were happy and enjoying your work, for it is a great and good work to do all this, and I am sure that God will reward you. I pray for you every day, and ask the dear Father in heaven to give you health and strength. The dear Lord will get many souls you have tried to save and showed them the way to live a life in Christ Jesus. You may save many a young man from my unfortunate fate. Oh I know how I need the grace of God, and I am trying to do His will.

"I pray every night and morning and ask His help and strength. I have surrendered my will, and laid my soul at His feet. I am trying hard. It gives me great hope to think that the Greatest of the Great will not forsake me. I have great faith that I may be of some use in this world. That is why I am not wasting my time here. I am studying as much as I can under the circumstances, and will continue to do so when I am with the outside world again. I am sure that God has no use for idle people, and when people are idle they surely get into trouble. I believe it is God's will that I should take up evangelistic work upon my release. I am going to try to save other young men from the devil and his snares. I will give them the benefit of my experience. Pray that God will help me stand the test, for this is surely a test.

"I have a Christian mother, and I love her. My father made home unpleasant for me, and I took to drinking, drifted into sin and despair and landed here on the chain-gang.

"I was led to see my need of Christ, shortly after being brought here, and, praise His Holy Name, He redeemed me for His own. I am born again, bought by the precious blood of Jesus. If given my freedom, I will live for Christ, make a home for my mother, and devote my life to my Father's work. I am not very well educated, but I can tell others what the Lord has done for me.

"The boys have expressed their desire of having you pay us another visit. I am sure the address you made to us done us a heap of good. You will find my testimony in Gal. 2:20."

And this from a prisoner, formerly a sheriff, now under sentence of death:

"I do say from the very bottom of my heart that I have felt better over my soul's salvation since you talked with me in the W——— jail, and if God be my helper I will always praise His name.

"God bless you for your prayers, and your kind loving sympathy to me. And I pray that God will forgive me for all of my sins. Pray for me.

"Your loving brother in Christ,"

David C, Bayles, once a prisoner in Charleston, West Virginia, was converted and is now Secretary of the Y. M. C. A. in Charleston and ordained pastor of a church.

The ministers have been very kind

Mr. Crabtree ready to start out.

in giving me the opportunity of telling their congregations the story of the prison work, and people everywhere are deeply interested in the cause. More Christian workers in the local jails and prisons are needed everywhere.

Prayers for the work and for my health are especially requested.

3917 *Keokuk St., N. W.,*
Washington, D. C.

FROM A PRISON CELL.

By LOGAN P. MARTIN,

Inmate of Atlanta Federal Prison.

There is no hour so dark, so black,
As that which turns the memory back
To scenes and deeds we thought we had
Forever buried with the dead.

A thing once done can never die;
It boots not how serene the sky
May spread and smile above our head;
A thing once done is never dead.

The best way to undo the deed
That makes our heart and conscience bleed,
Is just to look above and say,
I will pursue a better way.

A man, no matter how debased,
Or low, or fallen, or disgraced,
Can rise above his yesterdays,
By deeds today all men must praise.

One thing we never must forget;
We owe to all mankind the debt
Of service and of friendship true;
Who pays this debt must live anew.

And this his high record shall be—
A freeman of eternity.

AN INTERRUPTED SERVICE.

By REV. FRED W. GRAY, *Superintendent.*

The Preacher stopped in the middle of his sermon. He stayed "stopped" for a good long while, for a very long freight train was hissing and lumbering by within a few yards of the church. This was only one of three times that he had had to stop during the sermon, to say nothing of the difficulty of trying to drown with music the noise of a coal train.

Spying Out New River. Which is Mr. Gray?

This happened last Sunday in our little church at Firecreek, W. Va., a small coal mining town in the New River Canyon.

The nearness to the railroad, made necessary by the nature of the country, has not been the worst drawback to the work at Firecreek. Not only have there been long pauses in the midst of a sermon, but frequently also very long pauses between the sermons.

At one time the membership of this church ran up to about 75; then they had a regular pastor. At other times the membership has been small, and the services very far between; sometimes supplied a few Sundays in the summer by a student. At present there is not an officer, and scarcely any members are left. Last Sunday there were only fourteen at the service.

You may be saying by this time, "Why are you telling us of a place like this?" There is a brighter side to these

Firecreek Station.

interrupted services. There might have been a still brighter side if the services had not been so spasmodic.

The bright side of the work is the fact that the people reached and touched by the little church at Firecreek have gone out to the larger towns and cities, and are today some of the most substantial members in the larger Presbyterian churches in this and other states. By substantial is meant men notable for financial ability, Christian character and church activity. In the little log-cabin that you can see in the trees opposite "Firecreek Station," several millionaires lived before they became wealthy. Many of the members who have gone out from this little church have started churches in other places that are large now. But for these, the Home Mission work of the whole state would be much weaker than it is.

If Firecreek had been reached more adequately and scores of other towns of similar character had been looked after in a religious way these thirty years, what would have been the result?

There is no use trying to guess what might have been, the thing to do is to find and care for the places that are today as open to the Gospel as Firecreek was thirty years ago. You do not have to look far, as there are at least seven larger towns within six miles of Firecreek where there is no preaching, unless we give it to them. Through the liberality of one of the old Firecreek members, this field has just been provided for.

There are many other places in the coal fields that do not have religious services of any kind. I preached at a town the other day where there had not been a service by a minister for years. One lady of refinement said, "This is the first time that I have been to church in six years." Another remarked, "My first in nearly three years."

This is only a peep into some of the conditions that make West Virginia the most wide-open field in the South.

Alderson, W. Va.

GARDEN INSURANCE AGAINST STRIKES.

This is the unique title of an exceedingly interesting article by Harry Snowden Stabler, in *The Country Gentleman* of May 13, 1916. It tells of the wonderful transformation wrought in a typical mining community, in the United States Coal and Coke Co., McDowell County, W. Va., as the result of intelligent co-operation on the part of the management.

The nature of the business presupposes

Typical Miners' Houses
(Courtesy of The Country Gentleman).

unlovely surroundings. The work is hard and more or less dangerous. A great majority of the workers are foreigners—a polyglot crowd, speaking some twenty-five or thirty different languages. Many of them speak no English. They are usually hard to handle. They move from place to place for any one of a number of reasons—no school for their children, no church of a particular denomination, etc.

"But," as the superintendent explained, "though their standards of living are not as high as yours and mine, they will not live like beasts if they are given an opportunity and encouragement to live otherwise."

The deep valley in which the works are located is so crooked that you can never see more than half a mile ahead; and it is so narrow that in many places it is just wide enough to accommodate the small stream and the railroad that follows it.

Strung along this valley for seven or eight miles are twelve mining operations, each with its settlement of workers. Where there is more than enough room for the railroad sidings, coke ovens, tipples and other company buildings, small double cottages have been built for the miners. But there is often so little room that "benches," wide enough to hold the houses, have been cut into the mountainside, the earth taken out being dumped downhill.

Near the works there is a cottage on every piece of unoccupied ground that is large enough to hold one. But no matter how these miners and their families live, whether half buried in screenings or in the midst of a quagmire of garbage and filth, there was always to be seen somewhere the pathetic effort to grow something. Maybe it was merely a geranium in a broken glass jar, or a morning-glory vine, set upon a shelf, out of the way of the hogs.

The Company, realizing the longing that prompted these pathetic efforts, organized a garden plot for every toiler, offered prizes and premiums for things grown—vegetables, flowers and shrubs; hauled lumber to build fences, and manure to improve the soil. It worked wonders. Squalid huts were transformed into comely and attractive homes. Vegetables were grown for home tables in great abundance—$60,000 worth on what otherwise might have remained flinty mountain slopes. A thousand "homeless" hut-dwellers became home-lovers and gardeners.

With rare exceptions, each cottage has a flower or a vegetable garden, generally both, no matter how small. These are of all shapes and sizes, from a dooryard garden, that covers less ground than the house itself, to an opulent three-eighths of an acre.

Their topographical differences are even more varied. The garden of one miner

After the Transformation
(Courtesy of The Country Gentleman.)

looks as though it were pasted against the side of the mountain, the lower edge of cultivated ground being twenty feet or more above the top of the house. Front yards often stretch uphill, and back yards downhill, one being a flower garden the other full of vegetables.

Nor is the improvement all on the outside of the house. The homes are cleaner and better kept. Indeed, their whole manner of life has been improved. They are more contented, orderly, and altogether a more desirable class of citizens.

ACTS 17:6 ILLUSTRATED.

By REV. FRED W. GRAY, *Superintendent.*

TAIN'T the same town! People that used to know us, and come back here now, say this. Everybody says it."

The above is the reply to a question, "Has this church work made any change in your town that you can notice?"

Five years ago when I first visited this little lumber town up in the hills of West Virginia, no one knew that I was a minister; this made it possible to see the sins of the poeple as they were when no preacher was around. Many sins could be noticed, but the most conspicuous and frequent —in the offices, at the store, in the yards, etc., was that of profanity. At that time no denomination was making much effort to better the conditions in the town of Landisburg.

About three years ago, the Home Mission Committee of Greenbrier Presbytery secured Rev. T. W. Clapp to take charge of a group of churches and preaching points, one of which is only three miles from Landisburg. We say "only" three miles, for the reason that to him this is a very short distance in comparison with the large territory that he covers without horse. As one Saturday night in the month was not taken, Mr. Clapp began giving that time for services there. At the end of about a year and a half he went over and held a "meeting" at Landisburg that resulted in the conversion of about twenty, mostly men. There was no church in the town then, so their membership was placed in the old Clifftop church, three miles away. This number, however, increased and they came to the Presbytery and asked that a church be organized at Landisburg.

On August 22, 1915, the Landisburg Presbyterian Church was organized. The five elders and four deacons elected were ordained and installed at the next service. In exactly one month from the date of organization of this church, it called Rev. T. W. Clapp as pastor with a salary of $600 for half his time.

Before this he had become the friend of everyone in town, American and foreigner alike. The "Tallies" called him "Preach," and the others took it up. So that now you never hear any of the grown people call their pastor anything but "Preach," unless they are speaking formally to a total stranger.

"Preach" off for Presbytery.

A Fallen West Virginia Giant.

"Preach" now lives at Landisburg, in a little bungalow built mostly with his own hands. He still goes out for many miles to other places doing a work similar to that in Landisburg.

The membership has now increased to 54. The Sunday school has 110 on its roll, though the attendance often exceeds this. Last Sunday 128 were present, and on one special day the attendance went to 195.

There are many men in this church, and a number of them lead in prayer. To be exact, there are sixteen members of our church, not including those who hold membership in churches of other denominations elsewhere, who will lead. Many of these same men used to lead in the swearing when I first visited this place five years ago.

The change from profanity to prayer is just one example of how the everyday life of this lumber town has been revolutionized—"turned upside down" because, "these (ministers) are come hither also."

Many other places in West Virginia await the coming of some such man as "Preach," who is willing to "endure hardness as a good soldier of Jesus Christ." But "how shall they preach except they be sent"? We have not the means.

LIGHT IN DARK PLACES.

By Miss Annie Shadden.

IN MORE than one mining camp the miners themselves act as Sunday-school superintendents, conduct prayer meetings and sometimes preach. I have in mind two brothers who are a rebuke to better educated men who take no part in church work. Both of these men learned to read after they were fully grown, because they wished to read the Bible. One is superintendent of the Sunday school and the other preaches on Sunday, after working hard all the week in the mines.

I found that the women greatly prefer to have a class for Bible study in the forenoon, because the men take their dinners to the mines, leaving them free from household duties until four

o'clock, when all come home for the early supper.

On Paint Creek, last winter, I had the children come each afternoon direct from school. They would remain as long as the organist and I could stay. How they do love to sing! They marched and sang "Onward Christian Soldiers," then begged for Bible or missionary stories. They manifested far more interest than town children, for this was the only break in the dull monotony of their lives, and they would ask eager questions about many things, even far away China and Japan. Oh! how we need to bring in these children to church and Sunday school before it is too late. The children take the information they receive into their homes, and it helps, for the parents often cannot read.

The two Christie children, whose photograph is shown, are the remarkably bright children of Mr. and Mrs. Fred Christie, formerly of Westerly, West Virginia. They have recently gone to Chicago. The parents plan to work in a restaurant and study in a night school, in order to fit them for mission work among the very poor. Their self-denial, earnestness and willingness to be helpful to others, touched me, and at the same time condemned me for my unwillingness often to do the hard tasks in our Master's field.

Colored prisoners working on the roads near Malden are so grateful to one of our ministers who preaches for them in addition to his regular appointments. Just before Christmas they sent him word to be sure to be with them on that day. He went, and was greatly surprised when an old colored man presented him with a small box of silverware, which had been bought out of their pitiful savings. This neglected work yields results, when the faithful few undertake this hard task.

In the most neglected mining sections, one finds a few who are glad to have prayer meetings and classes for

Ardel and Alice Christie.

Bible study, but the need is urgent for workers among the foreigners in all these places.

Gerrardstown, W. Va.

* * * * * * *

Friends intending to send express or parcel post packages to Miss Shadden, will please, before forwarding, write to her at Gerrardstown, W. Va., to learn her latest address, in order to avoid additional expense or perhaps loss.

Mrs. S. D. Pelham, of Birmingham, Ala., writes: "My love for Missions and growing interest in the work of my Master, I attribute largely to the reading of The Missionary Survey.

Rev. Lynn F. Ross, Jackson, Mo., writes: "It is a splendid magazine, admirably meeting the needs of the Church. The mechanical and artistic side make it very attractive, and the tale on the inside always justifies the high expectations raised by this attractive appearance.

RELIGION AND SOCIAL SERVICE.

IS THE SUNDAY NEWSPAPER RIGHT?

This question may be considered in two aspects, as to its production and as to its use.

Is it right to produce it? Many publishers insist that the Sunday paper is beneficial to the people. But we are doubtful, if one could be found who would be philanthropic enough to publish such a paper at a loss to himself. If the publisher can carry on his business on Sunday for profit, why not the merchant, the manufacturer, the professional man, the theater manager.

The newspaper man requires his employees to work on Sunday. Has he a right to do this? By far the heaviest work done by the post office department on Sunday is the handling of Sunday newspapers. In fact, special trains are run out of the large cities on Sunday morning just to carry the Sunday papers.

The Sunday paper does more to secularize the Lord's day than any other one cause. Whether he goes to church or not, the reader of Sunday papers will find very little time for reading his Bible and other spirit-inspiring literature.

Does he do right who advertises in the Sunday paper? Is he not requiring men to work for him in the production of the paper and doing business with the reader on the Lord's day?

Fellow Christian, is the Sunday secular newspaper necessary? Is it right to publish it? Is it right to read it? Is it right to advertise in it? On your knees ask God for an answer to these questions.—*The Presbyterian of the South.*

Hygienic in the Faith.
(Courtesy of "The Watchword").

* * *

THE COURT OF APPEALS

in New York State has upheld the validity of the law requiring employers in mercantile and manufacturing establishments to allow one day's rest in seven to their employees. The law is based upon a recognition of the necessities created by modern industry for continuous operation of some industries, but requires that one day in the week shall be a rest day for every worker.

* * *

LAWS FOR CHILD PROTECTION.

New Jersey's "welfare law," which went into effect on July 4, is the third of a series of excellent and effective laws for the protection of children. It deals with child labor; provides for the pension of widows and defines and provides against all sorts of child abuse, cruelty and neglect. It is said that under the new law no parent can sidestep his responsibility for his children.

* * *

DAY IS BREAKING

for Pennsylvania's 11,214 boys and girls working in textile industries, and more than seven times that number in other industries of the State.

Pennsylvania has set out to crown years of effort with acts which shall once for all place her working children beyond the pitfalls of premature or hazardous labor, which have hitherto marked their pilgrimage into the industrial world.

* * *

MORMON GROWTH IN THE EAST.

Being without a regular place of worship, a colony of 150 Mormons, which has grown up in Washington, is drafting plans for the erection of a handsome edifice in the capital city as a branch of the Church of Jesus Christ of Latter Day Saints. Mormons have churches in Chicago, New York, Baltimore and Atlanta, and are conducting an active propaganda in the East and South.

"The Mormon Church today is as powerful in New York City as any single financial interest in the United States, and can call upon the assistance of many powerful financial interests to aid it."

* * *

YOUNG MORMON QUITS THE CULT.

The National Reform Association and other forces interested in the fight on polygamy are rejoicing at the enlistment of a

most valuable recruit. This new worker is Vernon J. Danielson, a Mormon elder who has broken totally with Mormonism and has dedicated his life to awaken his fellow citizens to the political and moral menace of that impious cult.

* * *

EXPOSING THE EVIL AND SIN OF "CHRISTIAN SCIENCE."

Fifteen churches of Alliance, Ohio, came together on a recent Sabbath in a joint movement against the inroads of Christian Science in that community. They included the Baptist, Christian, Friends, Lutheran, Methodist, Presbyterian, Reformed, United Brethren, United Presbyterian and other denominations. Two great mass meetings were held, addressed by Rev. James M. Gray, D. D., dean of the Moody Bible Institute, of Chicago, who, by his writings as well as platform utterances, has shown to many the nature and danger of this cult, from the point of view of the Bible.

Christian Science opposes the Bible in denying the reality of matter, the reality of sin in the sense in which the Bible speaks of it, the existence of Satan, the personality of God, the personality of our Redeemer, Jesus Christ, and the reality of prayer. Dr. Gray gave illustrations of all these things and explained the way in which it should be met by the churches.

As a result of the meetings the Ministerial Association of Alliance has gone on record as saying that the eyes of many hundreds of church members have been opened to the nature and peril of Christian Science.

They had questioned for a long time the wisdom of making the attack, but feel that they were under Divine guidance, and that henceforth it will be much harder to lure the people into the Christian Science net.—*Herald and Presbyter.*

* * *

WHAT RUSSELLISM TEACHES.

The Bible Institute Colportage Association, of Chicago, in a leaflet entitled "Beware of Millennial Dawnism! Why?"' says

1. It doesn't seek to convert sinners; it perverts saints.
2. It denies the deity of Christ.
3. It denies the bodily resurrection of Christ.
4. It denies that believers in Christ have "eternal life" now.
5. It makes "God a liar."
6. It offers people a chance in the next age; it offers no present salvation in this age.
7. It is at enmity with the evangelical faith of all true believers.

It has various names for itself. Why? Its Advocates alone know why.

A young worker at the spindles.

1. It calls itself "Millennial Dawn" in its books.
2. It calls itself "The Watchtower Bible and Tract Society" in its pamphlets.
3. It calls itself "The International Bible Students' Association" in its advertisements.

* * *

DR. JOSIAH STRONG.

A great loss comes to the entire American Church and to all the forces of social service in the death of the Rev. Josiah Strong, D. D., LL. D., on April 28, 1916, at the age of sixty-nine. Dr. Strong was famous as the author of "Our Country" and many other volumes and the originator of the "Safety First" movement. He was for some years president of the American Institute of Social Service, was widely known as a cultured Christian gentleman, a student of national problems, and an ardent, unselfish worker for the benefit of his fellow men.

HEATHENISM IN THE UNITED STATES.

The foreign invasion of our country is much larger in numbers and nationalities represented than is usually appreciated. There are 100,000 Chinese in America. The

majority live in California. About 14,000 are in San Francisco, and the remainder located in small and scattered settlements.

The statement is made that there are 75,000 Japanese in San Francisco. They own 200,000 acres of land in California, and $15,000,000 worth of property. Buddhist societies among them are active with priests and press. The American Bible Society has a Japanese colporteur who has done splendid work on the Pacific coast.

There is a considerable Hindu population in the western portion of the United States. There is not only a Buddhist temple in San Francisco, but a Hindu temple, the corner stone of which was laid in 1905. It was constructed at a cost of about $60,000 and is a combination of Hindu temple, Christian church. Mohammedan mosque, Hindu math, or monastery, and an American residence. At the monastery there are several young men, some of them Americans, studying to become leaders of the religion of the coast.

This numerous and varied population in the United States, with its heathen forms of worship, emphasizes the importance of our giving them the gospel, both in the countries from which they come and in our own land.—*The Missionary.*

IS OUR SOUTHERN LAND TO BECOME A PART OF "PAPAL AMERICA?"

On the occasion of a recent trip through Alabama, the editor saw in a small town a handsome Roman Catholic Church and priest's house, surrounded, as usual, by extensive grounds, and situated on one of the most desirable corners of the best residential section.

On inquiring how many Roman Catholics there were in that town, the answer was, "Just one." Further inquiry elicited the information that with rare frankness the priest had explained that, at the end of this world-war, the South, on account of its mild climate, would attract immigrants from Southern Europe; that land agents are preparing to solicit settlers, and that as they will not come to a place where there is no church of their faith, the Catholic Church is preparing to meet them and to colonize these foreigners in the South.

Some Romanist authorities protest that the "Holy Mother Church" stands for religious liberty and total separation of Church and State. It suits their purpose just now, because of the embarrassment of their priests and nuns in Mexico, and because of exposures of Roman methods made by American publications.

What, however, are the facts? In Massachusetts an effort is being made to secure an amendment to the Constitution prohibiting the appropriation of public funds to sectarian uses. The Romanists have organized strong opposition to the proposed measure. Every year immense sums are appropriated from the public treasury to Catholic institutions in Boston.

Cardinal Gibbons calls public schools "an imperfect and vicious system of education which undermines the religion of youth." "The Central Verein," a national Catholic organization, has announced through its "Legislative Committee" its purpose to make the "public school system Catholic." A large majority of public school teachers in Chicago schools are Catholics. The president of the Board of Education and a majority of its members are of the same faith.

"The Catholic World" says, "Education must be controlled by Catholic authorities," and the Pope of Rome has decreed, "Make America dominantly Catholic." In view of these facts and myriads of others just like them, it may be in order to suggest that the liberty-loving people of our land may be complacently and indulgently warming a viper.—*The Presbyterian of the South.*

WORTH THINKING ABOUT.

One-half of all the American people now living in license territory live in four States, New York, Pennsylvania, Illinois, and New Jersey. One-fourth of all the people who live in license territory live in six cities—New York, Chicago, Philadelphia, St. Louis, Boston and Cleveland. One-half of all the saloons in the United States are lo cated in fourteen cities.—*Missionary Review of the World.*

THE SITUATION IN BRIEF.

There are eighteen prohibition states and the nineteenth, Virginia, will be added Nov. 1, 1916.

Of these nineteen states, twelve became dry by popular vote. The record is as follows:

Arizona, Colorado, Kansas, N. Carolina, S. Carolina, N. Dakota, Oklahoma, Oregon, Virginia, Washington, W. Virginia, Maine.

By Legislative act—Alabama, Arkansas, Georgia, Idaho, Iowa, Mississippi, Tennessee.

Statewide prohibition elections will take place in California, Montana, Nebraska, South Dakota and Michigan during 1916.

THE CRIMINALITY OF THE BREWING TRADE ABSOLUTELY PROVEN.

Seventy-two brewing concerns and the United States Brewing Associations still rest

under 101 indictments for conspiracy to violate the federal "corrupt practices" act. These concerns may, according to the law, be fined one million dollars.

The stock answer given to all queries put by the federal District Attorney and the grand jury brewers and officers of the United States Brewing Association was:

"I decline to answer on the ground that my answer may tend to incriminate me; and as one of the persons accused in this proceeding, I insist upon my constitutional privilege, which protects me against being compelled to testify against myself."

The investigation which preceded the indictments showed contributions of nearly $400,000 for use in one election!

The Philadelphia North American says, "This is the first time a general industry has acknowledged through its leading representatives, that its routine activities are of such a nature that to explain or even discuss them would be incriminating."

THE BATTLE CRY OF MAXIM.

Henry Ford says:

"Have you seen that awful moving picture, 'The Battle Cry of Peace?'

"Did you shake with fear and trembling for your country's safety? Did you know that others were shaking at the same time, but with laughter at your fears; and with joy over the fat contracts your fear might bring them?

"On the screen you were told that the play was founded on the story of Hudson Maxim, 'Defenseless America.' You saw Mr. Maxim in the picture. He was holding something aloft. It was an instrument of warfare.

"Now, Mr. Maxim was merely advertising his wares, and playing on your fears to make a market for his goods. Mr. Maxim has something to sell—war munitions.

"The following is from the stock report of Harvey A. Willis & Co., 32 Broadway, New York City, November 13, 1915:

" 'The stock of the Maxim Munition Corporation made its appearance this week at 12 and was traded in at 12 up to 41½. This Company is a $10,000,000 concern recently organized for the purpose of manufacturing munitions of war. * * * * The Company has arranged to take over the important inventions of Hudson Maxim for the manufacture of aerial torpedoes, bomb-throwing devices, aeroplane guns, etc. *Mr. Maxim himself will be president of the company.*'

"This book was a fine advance notice. The picture was a fine follow-up. Then came some swift 'patriotic' work.

"Just two weeks later, November 27, 1915, the following appeared on the first page of the New York World:

" 'St. Louis, Nov. 26.—Many members have resigned, and others are threatening to resign from the Committee of One Hundred appointed by Mayor Kiel to urge the preparedness program upon Congress. This action resulted from advertisements in St. Louis newspapers this morning of a $10,000,000 Maxim Munitions Corporation offering stock for sale at $10 a share. Hudson Maxim appeared two days ago before the Business Men's League to urge support of the national defense program.

" 'That's a pretty swift beginning,' said former Solicitor General of the United States, Frederick W. Lehmann, in announcing his refusal to serve on the committee.

" 'One can not help suspecting an ulterior motive,' said Judge H. S. Caulfield in declining to be a committeeman.

" 'If the activities of the National Security League, at the instance of which the committee was appointed, the appearance of Mr. Maxim, and the promulgation of the advertisement can be connected, it is treasonable,' said John H. Gundlach, former President of the City Council and member of the committee.

"Here we have a sample of the 'patriotism' that is directing the 'preparedness' campaign, spending huge sums, carrying its poison of fear into every part of the Union."

All is not patriotism that howls about the flag and shrieks for blood.—"*The Way*," *Atlanta, Ga.*

COMPARATIVE STATEMENT OF RECEIPTS FOR ASSEMBLY'S HOME MISSIONS, APRIL 1, 1916 TO JUNE 30, 1916.

	1916	1915	Increase	Decrease
Churches	$16,468.80	$15,639.20	829.60	
Sabbath Schools	2,212.73	2,029.85	182.88	
Missionary Societies	2,370.36	2,470.59		$100.23
Miscellaneous	9,633.31	5,815.80	3,817.51	
	$30,685.20	$25,955.44	$4,829.99	$100.23

A. N. SHARP, *Treasurer.*

CAN YOU TELL?

1. What are some of the problems challenging the Churh?

2. What is the "Guerrant Inland Mission," and who is its superintendent and treasurer?

3. Mention some achievements of the hundred years' work of the American Bible Society.

4. How did a Protestant young lady help a Roman Catholic church get money for statuary?

5. How is the problem of capital and labor being worked out at Moultrie, Ga.?

6. What are the "Little Sunshines" and "Busy Bees" at a certain mining camp trying hard to do?

7. What did a prisoner say about not wasting his time?

8. Through whose liberality is the Firecreek, W. Va., field now being provided for in a religious way?

9. How did a West Virginia mining company add to the improvement and contentment of its employees?

10. Who is "Preach" and what did he do?

11. How did some prisoners show their gratitude to the preacher?

12. What does it mean to "Pledge Allegiance" to America?

13. Why did Marguerita think that she had come to a land of giants?

14. Mention some of the encouragements and some of the discouragements in religion and social service.

SENIOR HOME MISSION PROGRAM FOR AUGUST.

Prepared by MISS BARBARA E. LAMBDIN.

LOVE THYSELF LAST.

Love thyself last. Look near, behold thy duty
To those who walk beside thee down life's road;
Make glad their days by little acts of beauty,
And help them bear the burden of earth's load.

1. Hymn—"Lord, Speak to Me."
2. The Apostles' Creed.
3. Business.

Burden Bearing.

4. Solo—"How Strong and Sweet My Father's Care."
5. Bearing Other's Burdens. Isa. 58.
6. Prayer—That our worship may be true. and our service acceptable in God's sight.
7. Recitation—"God's Whip."
8. Burdens—Industrial:
   Mill, Mine, Camp.
9. Burdens—Social:
   Prison, Betterment Work, Temperance, Peace.
10. Burdens—Religious Needs:
    The Gospel for All.
11. Roll Call—Bible Verse on helping others.
12. Hymn—"We've a Story to Tell to the Nations."
13. Prayer—That our hearts may be touched by the needs about us, and that we may interpret in our acts to others the love that we have for our Lord Jesus Christ.

NOTE:

A wealth of literature is available on the August subject, Problems—Industrial, Social, Religious. The church papers, secular magazines, and even the daily press, according to their viewpoint, touch in some way upon these acute problems of the day; and the recent Mission Study books, The New America, Elemental Forces in Home Missions, Home Missions in Action, etc. (50c each), discuss them in a most interesting and helpful way.

Other publications, which have a timely message, are given special mention.

"I PLEDGE ALLEGIANCE."

Once as we went through a great city we saw (did we not?) many dreadful things that made our cheeks burn and tingle with shame that such things could be in our America, our "land of hope and love, of faith and freedom."

Listen now to a little story. Once upon a time, so the story goes, a little lad's mother died, and, left all alone in the world, the boy was adopted by a man belonging to a fine old family, upon whose name had never rested even a shadow of dishonor. He told the boy that this was to be his name. "Only, Christopher," he said, "remember it is my name, and I am only lending it to you, and you must take great care of it. If we were to give you everything we possess, we could not give you anything we value more than the name we lend you. So you must keep it with great care.

Have we been good to the name (Christian) that has been loaned to us? This is Christian America, yet every one of those dreadful things we saw in that city dishonors our name.

On that day in every office in the city, in every bank and home, letters were written bearing the date, *Anno Domini.*

What if, through those letters dated with the birthday of Christ, the poor were oppressed, widows and orphans robbed, or children deprived of their birthright of sunlight and fresh air and health and happiness? If evil and not good were increased, if nobility were smothered with things that are base, and honesty and justice and mercy were betrayed?

Because of this selfishness and greed by many people for money, the continuance of our "best things" and even our Christian name, seems to be in danger.

There are people who fear that this is so; and if it is, there is but one way to save them, and that is for the boys and girls of our America to come to her rescue—to say, *every one* with uplifted hand and heart: "I pledge allegiance to our America, and to the preservation and deepening of all her 'best things.' Most of all to the Spirit of Christianity, by which alone we can hope to keep the promise of our flag, which is, 'Liberty and justice to *all.*'"—*Best Things in America.*

CHILDREN OF TOIL.

Lewis W. Hine.

"When do you play?" Pauline Newman asked a child of twelve in a Connecticut mill town.

He looked at me with his lusterless eyes and said with surprise: "Play? I never play."

And I remembered the day when I first went to work in a factory in New York. I was not quite fourteen. The factory overlooked the park, and I could hear the voices of children out there. I went to the window to watch them. There were some younger than I, some older, and O how I wanted to go out and play with them! But I had been at the window not more than half a minute when a hand was laid on my shoulder. "Child, the factory is not the place to dream."

That moment taught me what "child labor" means. When you rob a child of his childhood you have deprived him of something he can never, so long as he may live, have again.

MARGUERITA'S JOURNEY TO THE NEW WORLD.

By JULIA ZELLNER.

Among the best students in one of our city grammar schools, we found Marguerita, bright-eyed and happy, for this was the day when the monthly reports had been read, and she was near the head of her class. Her big dark eyes and foreign features told us that she had parents of another nationality, and we stayed to hear her story if she would tell it.

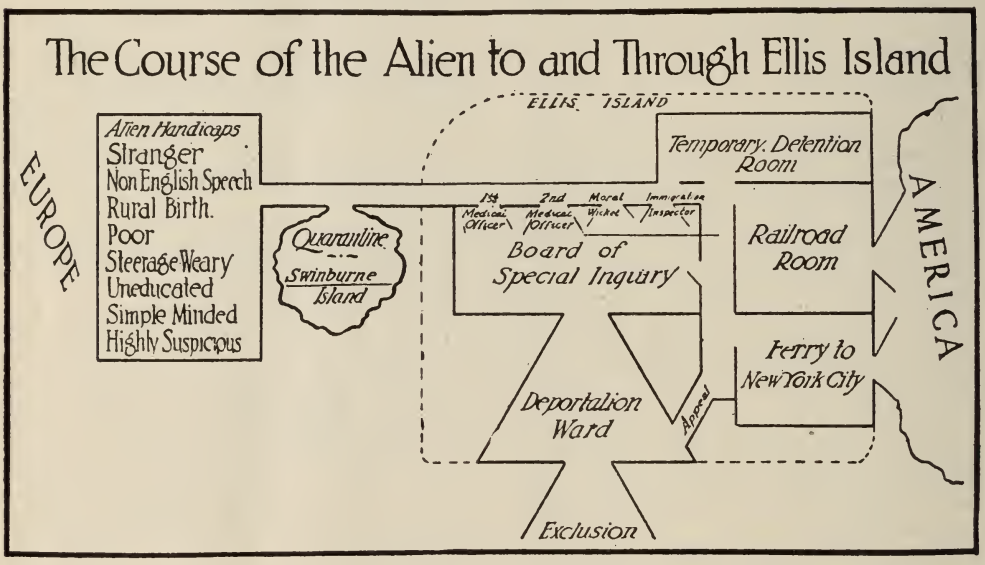
We found that, although she had been in America for six years, her home life in the old land and the leaving of it were still fresh in her memory.

"You see, it was like this. My uncle came to America, and he wrote us many times. He told us how much money he made each day, and we could hardly believe him. He begged us to come too; but our family was large, and papa said "No," until finally a letter came with enough money to pay papa's way across the ocean on the big ship.

We knew that in America we could go to better schools than in Italy, and we could even learn in school the occupation we would follow when we grew up. But papa would not go and leave us. So right away we sold our little farm and began to get ready to leave.

My grandmother had no other home than ours, and we could not leave her. At first she refused to go, but she was not willing for us to go without her, and at last she joined in the packing as heartily as any of us. Those last days were full of work and worry and sadness. My little girl friends envied me, and I pretended to be happy, but all the while my heart was aching, and I felt afraid.

"At last the time came to start. Mamma had prepared a large basket of food, for she knew we children would be hungry. As I was older than Pipina, I was told to take care of her throughout the voyage. All our friends came down to say good-bye; and finally, after we were really started, I began to look for a place to put our bundle. Pipina and I had our things together, and we had planned to sleep together.



"There were five of us children, and mamma and papa and grandmother; so imagine our surprise when a big officer in a blue coat came around and told us to follow him, leading us to two mattresses on the floor. These were the places for our family to sleep, he said, and were the only places for our bundles, baskets and all the things we had brought with us to make our voyage more pleasant.

"I shall never forget my mother's face when she realized how we were to live for the next two weeks. I cannot tell you how terrible it was. We were each given a tin pail, with a spoon, knife and fork. These were our only dishes, and three times a day we were called over to a corner of the room to get our food.

"There had not been enough steerage passengers to fill all the space; so they had put

up a table made of long planks, and that was where we ate. After we had eaten, we washed our buckets in sea water, and long before the journey was over they had become too rusty to use. The food was so unlike our own, and we were so sick at first that we could not eat much, and we were surely glad for mamma's lunch, but most of all for the lemons. They had been growing right in our own yard, and we had picked a bagful to bring with us.

"The longer we stayed on board, the worse it became. When finally, the Statue of Liberty came into view, we were glad for many reasons. I am sure my mother was glad to get away from the smells and filth of our part of the ship.. We were fearful that no land would have such bright sunshine and such blue skies as our own Italy, that no home would be quite so dear as the one we had left; but we were hopeful, too, for if it were only half so good as we had been told, we would soon be rich.

"When the ship at last clanked into the harbor, we were on the deck ready to get off with the first. We looked quite different from the party leaving Italy, for all showed the effects of those awful steerage days, but my grandmother, most of all. Her pale drawn face made me want to cry, and I wondered if America would be worth the price.

"We were soon pushed through the gate and from the big man in blue standing there, on past the first and second medical officers, the immigration inspector, and others, we went with quickly beating hearts. I wonder now why they all looked so big. I felt as if I had come to a land of giants. Many questions were asked us.

"Pipina and I passed easily but we soon found ourselves alone, for the others did not get through so easily. We were filled with terror, and Pipina began to cry. Just as I began to comfort her, a dear little lady in black came up to us. (I have since learned she was a deaconess). She put her arm around Pipina, and soon found the cause of our distress. She took us into a room where we could wait until the rest of our family came; she bathed our hands and faces, and gave us a drink of cool water, and when she left us we felt much better.

"After hours of waiting they came, but not with smiles. Mamma was crying for dear grandmother had tuberculosis, and they would not let her enter. So it was that our first day in our new country was the saddest one we have ever known since.

"Nothing could be done but to stay. We could not all go back, so grandmother was sent to the deportation ward, to be returned by the government, and we went to look for our uncle. We found him waiting for us; he had been there for hours. He took us to our new home, which was small and stuffy, with no trees, no sunshine, not even the sky; for the buildings were tall, and there was so much smoke.

"Papa worked in a factory for four years, and soon mamma began to work there, too, that we might the sooner save enough to buy a little farm here. O, we worked so hard and saved every penny! All the while, I was going to school, and so was Pipina, and the smaller children stayed in a day nursery.

"After four years we did buy the farm we had dreamed of for so long, and now we are as happy as can be. Papa sells vegetables, and every morning as he comes into town with his wagon full of them, fresh from our own farm, I come with him and go to school and then we go home together at night.

"O yes, I am glad we came. I should never go back there to live now. I love the schools here, and all the bright, happy boys and girls. I love the games we play and our lovely teachers. I love them more because I could never have had them in Italy. Here we have been given freedom. America has given us a chance, and we are proud to call ourselves Americans.—*The Young Christian Worker.*

THE BATTLE CALL.

MISS S. A. STOCK *in Gleaner.*

(*To the tune, "Who is on the Lord's Side?"*)

There's a fight to be fought, there's a work to be done,
And a foe to be met 'ere the set of the sun;
And the call has gone out o'er the land far and wide;
Who'll follow the banner? Who's on the Lord's side?

When the warfare is finished, the long struggle o'er,
And the name of our Master all nations adore,
Then the glad shout of triumph shall ring far and wide:
O, joy to the victor who's on the Lord's side!

Chorus—
O, hark! the call to battle resounds far and wide:
Who'll follow the banner? Who's on the Lord's side?

JUNIOR HOME MISSION PROGRAM FOR AUGUST.

Prepared by MISS BARBARA E. LAMBDIN.

THE DIFFERENCE.

Some children roam the fields and hills,
And others work in noisy mills;
Some dress in silks, and dance and play,
While others drudge their lives away;
Some glow with health and bound with song,
And some must suffer all day long.

Which is your lot, my girl and boy?
Is it a life of ease and joy?
Ah! if it is, its glowing sun
The poorer life should shine upon.
Make glad one little heart today,
And help one burdened child to play.

MARY MAPES DODGE.

1. Song—"Anywhere with Jesus."
2. Prayer—Of grateful thanks for all God's wonderful goodness to us, and that we may "pass on" his goodness to others.
3. Prompt Transaction of Business.

Soldiers of the Cross.

4. Song—"The King's Business."
5. With Miss Shadden in West Virginia.
6. A Floral Roll Call.
7. Recitation—"The Battle Call."
8. What it means to "Pledge Allegiance."
9. Song—"Jesus, Still Lead On!"
10. How Christians should show their Love. I John 4:7-11; 19-21.
11. How our Church is Showing its Love to Christ.
12. Song—"Will There be any Stars?"
13. Prayer—That we may truly love God, and love each other; and all lonely and needy people, especially little children; and that we may seek to help them, and bring them to know our Savior.

NOTES:

6. The flowers may be taken, not sent, to a sick or needy person, with a message of interest and cheer.
7. This may be sung, if preferred. In that event, use the poem above, and omit one of the songs.
11. Get information from the Home Mission Department, Annual Report, leaflets, etc. Have this told very interestingly.

HANAKO'S HAPPY NEW YEAR.

By ETHEL GESSNER ROCKWELL.

HANAKO SAN went back into the garden after starting Iwao and Mieko for school. It was quite still and lonely now that the noisy little brother and sister were gone. Hanako watched the September sunshine dripping through the branches of the persimmon tree. If she could only go into the house now and help mother as she used to do. But she must go in and work all by herself, for mother, after being sick a long, long time, had gone away, and Hanako, though only twelve, was father's little housekeeper and caretaker.

The shadow deepened on Hanako's face as she thought of father. He seemed so worried over something. If he would only tell her what was troubling him, perhaps she could help, as mother used to do. But he had not told her. With a sigh, she turned to go into the house, when all of a sudden a little girl ran around to her from the street at the front. Hanako stared—what beautiful yellow curls, and blue eyes, and what a white skin! Then she knew—it was one of the little girls from the school of the "foreign devils" not far away. Hanako felt a bit afraid but the little girl only wanted a drink of water, and she was so sweet and happy, Hanako felt sure it could do no harm for her to enter the garden.

As Hanako came back after the little girl had gone, she almost stepped on a tiny red book lying on the path. The little girl must have dropped it. She ran out to the street again, but no one was in sight. Hanako, not knowing how to get the book back to its owner, sat down and began to look at it.

At first she turned the pages carelessly; then the words caught her eye. What *did* it mean! It was all in Japanese, and told about a God. You could talk to Him all by yourself, and

call Him Father. It was very strange. She read on and on, and then finally slipped the book into the sash of her *kimono*, and wondered about it as she did up the day's work.

Next morning while Hanako was serving father at breakfast, before the little brother and sister were up, father talked to her about his trouble. "We must be very careful, Hanako," he said, "for I have to save a hundred *yen* before New Year's to pay back the money I borrowed for the dear mother's doctor's bill."

Hanako's eyes filled with tears. She followed father out into the garden. "If we can't get it any other way," he was saying, "we shall have to sell this house and move into the city."

Hanako trembled at thought of that, but she listened attentively as her father continued: "Today I am going to Kasaoko to see about some lumber, and on my way back, I will stop at Konko and pray a long time in the temple, that I may become a rich man. Then we could have a housekeeper and you could go to school." Hanako smiled at that. It was what she would like to do most of all.

"If only the gods would hear me!" her father sighed, "You, Hana, though you cannot go to worship with me, may perhaps help by refraining from laughter all day. And do not tell the children. They are too young." Then he started away to work, and Hanako made her low bow, as she did every morning. "Sayonara," she said. "May the gods hear your prayer."

After her father had gone, a new thought popped into Hanako's head. What if she could pray to the God it told her about in the little book, while father prayed to the gods in the temple! But she didn't quite know how.

If only she could do something to earn some money to help father. New Year's would be upon them so soon! If they could only have a few months longer in which to pay back the *yen*, that would help. But Hanako knew that in Japan debts are always settled at the New Year's time; and, of course, the money-lender would not want to wait any longer. It would not seem much like New Year's this year. There would be the decorations on the streets, to be sure, and other people would be making holiday; but with so much money to pay back, it was not likely there would be any left for their *mochi** or the special New Year's soup they always had. And certainly there wouldn't be any for new *kimono*. It is another Japanese custom, you see, to celebrate the New Year by buying new clothes for all the family. "If I could only sew well enough," thought Hanako miserably, "I could wash and make over the old ones." But she couldn't sew really well, as mother had, so that was of no use.

If there were only some way—then, all in a minute, a new idea popped into her head. Hanako jumped up quicker than she had ever done before in all her life. *Could* she do it—*would* she dare?

Just a moment she thought, her eyes sparkling. Then she ran in, changed her *kimono* and sash, took her faded parasol, and put on her wooden clogs. She padlocked the door on the outside, and in less time than it takes to tell it, she was off toward the city and the school of the "foreign devils." She walked very fast, for she was afraid she would not dare really to go all the way, if she stopped to think.

If only the pretty little girl would be there! And, sure enough, when she arrived and stood wondering how one should go in, because the house was so different from a Japanese house, the little girl herself opened the door and asked, in beautiful Japanese, if Hanako would like to see her mother.

Hanako managed to say yes. But she was more than ever afraid. What would she say to this white-faced foreign lady! Before she knew it, though, she

*Special rice cakes always made at the New Year's Season.

had told her all about father, and the money, and asked for help.

"Could you give me something to do in your house while my brother and sister are at school?" she asked eagerly.

The foreign lady thought, and they talked a while longer. Finally it was decided that Hanako should come to the school to wash windows, and that if her father was willing, she might come to an evening sewing class and make over the *kimono*.

Hanako was ready to go then, a new happiness in her eyes. But after bowing low over her thanks, she hesitated a moment, her hands in the folds of her sash.

"What is it?" asked the lady.

"Oh, nothing," said Hanako quickly, and she hurried away. In the sash was the little red book. Hanako had meant to give it back, but oh, she wanted it so! She wanted to learn to pray to this God, who made people kind, like this sweet-faced foreign lady. She would give it back by and by, but not yet.

Then began days of hard work for Hanako. It was all her very own secret, too. She went to the school after her brother and sister left in the morning, and got back before they did at night, so no one knew. And every night she dropped thirty *sen* into her little box of savings.

She asked father about the sewing class, and after thinking a long time he had said yes. So she ripped and washed the last year's *kimono* and pasted them on the smooth boards to dry—which is their way of ironing in Japan! One after another she took them to the class, and week by week the pile of good new *kimono* all ready for the New Year grew higher.

But father still looked so worried. She knew he was thinking, "Can I get together enough *yen—can* I get it?" She knew that every time he went to Konko he stopped at the temple and bought prayer sticks to burn before the ugly gods. Hanako could call them "ugly" now, for she herself, was praying to the foreign lady's God. She had learned at the sewing class, where they always sang some of the Jesus songs and had a prayer before beginning. She had carried the little red book back, but the lady had told her to keep it for her own. And she had read it over and over. Would the ugly temple gods answer father's prayer and make him become a rich man; or would the foreign lady's God answer her own prayer —hers, Hanako's, all her own, and help them to get enough to pay the debt and keep their little home?

After a time she showed her father the little red book; and then on Sunday mornings she and brother and sister began to go to the mission Sunday school. Even father went sometimes to hear the singing.

One evening, near the last of December, Hanako's father talked to her again about the money. He looked very tired.

"I have seen the money lender," he said, sadly. I met him on the street in his jinrickisha. If I could pay on the last day of December, he would take ninety-five *yen*, but all I can get together is seventy, Hanako. You have helped greatly by saving the money for new *kimono*, but I can't do it."

Then Hanako brought out her little box. She did not know how her father would like what she had done, but she counted out twenty-six *yen*, enough with his, and a little more than enough, and put them into his hand. For a minute he did not speak.

"Why, Hana, how did you get it?" he asked at last, slowly.

So she explained about her visit to the missionary's house and how she had been working every day. Then tremblingly, with bowed head, she waited.

"Why, Hana!" he said again. And something in his voice made her look up quickly. It was not at all a scolding voice and—could it be?—yes, it certainly was! There were tears run-

ning down her father's face, and he was smiling at her!

So they paid the money lender, and on New Year's Day, with great rejoicing, they ate together the special rice cakes of the New Year's feast. And because it was plain that the Jesus God had heard Harako's prayer and answered it, they prayed a new prayer of thanksgiving to Him, instead of to the gods in the temple. And for all Hanako's family there began a *real* happy New Year.—*By Courtesy Woman's Board of Missions, Congregational Church.*

HERE AND THERE STORIES FOR CHILDREN are published monthly, with the exception of July and August, by the Woman's Board of Missions (Foreign), and the Woman's Home Missionary Federation. Each issue consists of one foreign story and one home story in separate leaflets but mailed together. Subscription price for single copy, 20 cents a year. For ten copies to one address, $1.25; twenty-five copies, $2.50; 100 copies $8.00. Single stories 3 cents each. Address Miss Marion Barlow, 704 Congregational House, Boston, Mass.

JUNIOR PROGRAM FOR AUGUST, 1916.

Arranged by MISS MARGARET MCNEILLY.

Topic—*Medical Missions.*

Song—Jesus Loves Me.
Scripture Reading—Mark 6:53-56.
Prayer—For the healing, both body and soul, of the children of foreign lands.
Minutes.
Roll Call—Answer with the name of a hospital or doctor in our foreign field.
Business.
Offering—Sing a collection song during the taking of the offering.
Song—Selected.
Recitation—When Karl was Sick.
Quiz—If you were sick.
Story—The Missionary Doctor.
Lesson—Three Little Patients.
Recitation—God is Near.
Song—The Children's Missionary Hymn.
Close with the 23rd Psalm recited in concert.

SUGGESTIONS.

This meeting could be arranged in the form of a medical conference, letting the children impersonate medical missionaries. Reports of the various kinds of work done by the missionary doctor could be briefly given. The Leader will of course have to do some extra work, but it will be worth while.

Let the Leader draw out the contrast between the missionary and the native doctor.

In the missionary Quiz, let three children represent Africa, China and Korea. One of the older members of the Band should ask the question and the child representing the country whose customs are contained in the question, should reply.

Have some one of the older children, or the Leader of the Band, introduced as either doctor or nurse from one of our friends, and have the story of the Three Little Patients told.

Pray earnestly for our medical work.

Note: The above program with leaflets to carry it out, may be had from the Executive Committee of Foreign Missions, 154 Fifth Ave., N., Nashville, Tenn. Single copy, 10 cents. Subscription for the year $1. These programs are issued the 15th of each month for use the succeeding month.

Leaders of Junior Societies and teachers of organized Junior Sunday school classes in all parts of the Assembly are writing to the Managing Editor, making inquiries about the Missionary Album. This encourages a development of the Plan not at first contemplated. What could be conceived more interesting to young people grouped for Bible or Mission study than to make a Missionary Album? We hope by the first of September to be able to supply a good Album for a dollar, and the pictures of missionaries at not more than ten cents a dozen postpaid.

FOREIGN MISSIONS

Rev. S. H. Chester, D. D., Editor, 154 Fifth Avenue, North, Nashville Tenn.

OUR OWN MEDICAL MISSIONS.

THE story of the development of our medical missionary work during the last twenty years is almost like a story of romance. The pioneer of the work is Dr. J. R. Wilkinson, of Greenville, S. C., who was sent to Soochow, China, in 1894. For the first two years he conducted a dispensary in the home of Rev. J. W. Davis. Dr. Davis' special relation of friendship with Prof. J. R. Blake, under whom he studied at Davidson College, led to the founding of the Elizabeth Blake Hospital by Prof. Blake in memory of his mother, to be built and conducted under the special supervision of Dr. Davis. This was the first hospital building in any of our Missions, and is now our largest and best equipped hospital. Something over $40,000 have been invested in it, the last $10,000 having been given by Mr. E. B. Chester of Brownsville, Tenn., for the establishment of a Woman's Hospital and Nurses' Training School. The location of the hospital is outside of the city wall. For this reason it has not always had the crowd of patients that has flocked to the hospitals located in the city slums. It has, however, always had as many patients as could be properly handled by the hospital force, and it has served an exceedingly useful purpose in opening up the way to village and country work. Friends have been made in nearly all the villages and country districts by the work of the hospital, of residents of these villages who have been its inmates, and the door has thus been opened to the large and populous region around Soochow in which many of the farming and artisan classes have been reached. The churches that are organized of converts from these classes are stronger and more efficient forces for native evangelism than those organized from the lower classes in the city.

Doctor's Residence and church, Elizabeth Blake Hospital, Soochow.

The hospital has had a large patronage from people of means who have been able to pay regular medical fees for the benefits received, and some of whom have made considerable donations of money as expressions of gratitude. In this way, outside of the personal support of the missionaries the hospital has been largely sulf-supporting.

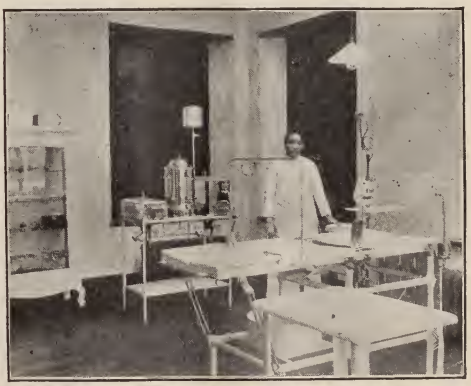
In 1907 Dr. David Stuart, son of Rev. J. L. Stuart, Sr., joined Dr. Wilkinson and continued in the work at this hospital until his tragic death by accident in November 1909. His place

Trained Nurses, Elizabeth Blake Hospital, on the steps of the new quarters, Soochow.

was supplied the following year by Dr. J. P. Mooney, who continued in the work until the summer of 1915. On his retirement, Dr. M. P. Young was appointed as his successor.

Medical work was opened at Kashing by Dr. W. H. Venable in 1893. His work was conducted for several years in a little room 10 ft. square with a dirt floor, which he called his "hospital." The work was gradually enlarged by the addition to the plant of other native houses, but there was no convenient place for treating out-patients, and very inadequate facilities for in-patients, until the year 1908, when a commodious and well equipped modern hospital was erected, the funds for which were given by the late Mrs. A. J. A. Alexander, of Spring Station, Ky., a mother in Israel, now gone to her reward. The same year Dr. and Mrs. A. C. Hutcheson, of Houston, Texas, joined Dr. Venable at Kashing and are still associated with him in the work of the hospital. During the year 1914 about 30,000 dispensary cases, representing over 10,000 individuals, were treated at this hospital. There were about 2,000 in-patients; 700 operations under general anaesthesia and 200 maternity cases.

In the absence of medical schools, Drs. Wilkinson and Venable both undertook to educate a few native medical men as best they could with the fa-



Operating Room, E. B. Chester Woman's Hospital, with head nurse, Soochow, China.

cilities at their disposal. Some of the men thus rained, having begun as hospital assistants and having been taught both along theoretical and practical lines for several years, have become capable and competent physicians. One of the men thus trained by

Maternity Room, E. B. Chester Woman's Hospital, Soochow.

Dr. Venable is Dr. Wu Hsin Wang, who was called in the year 1910 to take charge of a native hospital established by some non-Christian gentry in the city of Tze-ki. A plant costing about $10,000 has been erected by an association of one hundred men, each of whom contributes $5.00 a year for that purpose.

Although founded by non-Christian men, Dr. Wu insists on the institution being conducted as a Christian institution, and it is being made at the present time a very effective evangelistic agency in the region of country to which it ministers. This extension of our medical missionary work on native lines will doubtless be repeated in the case of other mission hospitals and is a development of exceeding interest and importance.

At Sutsien a hospital costing about $10,000 has been built with funds contributed in response to an appeal made by Dr. J. W. Bradley at the Birmingham Laymen's Convention in 1908. In this hospital a great multitude of famine sufferers, and sufferers from diseases that always follow a famine, have been treated during the past few years. And along with the physical relief which they have found, many of them have also received the spiritual healing of the gospel. Mrs. B. C. Patterson, who is not a regular medical missionary, but who is a medical graduate, and had done a great deal of medical work in connection with her other work, has been for many years of very great assistance to Dr. Bradley in the hospital work, in the absence of any other foreign physician.

At Tsing-Kiang-Pu, Dr. James B. Woods carried on medical work alone and with no adequate equipment, for twenty years, beginning in 1894. In 1914 he was able to finish an excellent hospital building at a cost of about $9,500, which the natives have named "The Merciful and Pitiful Hospital." Dr. Woods has several times been invited to leave his unequipped work at Tsing-Kiang-Pu and accept a professorship in the Medical College at Nanking. Nothing could induce him, however, to leave the people with whom he has been so long identified and to whom he has so greatly endeared himself. Dr. S. Houston Miller was sent out in the fall of 1915 to become his assistant. Up to the time of Dr. Miller's arrival, Dr. Woods' only helpers had been the native men whom he himself and other medical missionaries in that part of China, had trained.

Medical work was begun at Hsuchoufu Station in 1893 by Mrs. M. B. Grier, M. D. With the care of a family on her hands, and with no helpers except those she had herself trained, and with no hospital facilities, she conducted a regular medical and surgical work, performing difficult operations and treating thousands of patients yearly until the year 1904, when Dr. Archibald McFadyen was added to the force of the station. Mrs. Grier's name is a household word in all that region and her work has contributed, probably, more than that of any other missionary at the station, to the gathering

of converts and the development of the church, which now numbers 450 members. One of the missionaries at Hsuchoufu writes: "Many of our most earnest Christians and inquirers have come through the hospital, and who can estimate the far-reaching influence on the souls, as well as the bodies, of the thousands who have received treatment in our Hsuchoufu institutions?" By "institutions" the writer was referring to the squalid little Chinese huts that were used for hospital and school purposes.

In 1915 the beautiful and commodious "Mary Erwin Rogers Memorial Hospital" was erected and opened for work, funds for this purpose having been provided by her husband, Mr. J. M. Rogers, of Winston-Salem, N. C. A men's hospital is also now being built which is expected to be completed during the present year (1916).

Medical work was begun at Haichow Station in 1908 by Dr. L. S. Morgan and his wife, Mrs. Ruth Bennett Morgan, who is also a graduate physician. In the year 1914 the "Ellen Lavine Graham Hospital" (Number 2) was built by Mr. and Mrs. C. E. Graham of Greenville, S. C., as a memorial of their daughter who died at Columbia University, New York, immediately after her graduation at that institution. The name given by the Chinese and engraven on the tablet set in the gateway of the hospital is "The Righteousness Hospital." The main hospital building is 80 ft. by 20 wide and contains in addition to accommodations for ordinary patients, six private rooms for those who wish to be accommodated in that way and are able to pay the necessary fees. Concerning the work of this hospital, one of the missionaries writes:

"There is no agency in the missionaries' hands, or any other hands, that exerts a more powerful influence in leading the people of Haichow and the districts near by to Christ than the "Ellen Lavine Graham Hospital."

In 1895 medical work was opened at Wushi Station of the Mid-China Mission by Dr. George C. Worth of Wilmington, North Carolina. After a year at Wushi the work was transferred to Kiangyin where a commodious hospital has now been built by funds contributed by the women's societies of Wilmington Presbytery. This city was the scene of a riot in 1895 in which two of the missionaries very nearly lost their lives. The influence of the medical work, however, has been such that the people of the city and of the surrounding country have come to entertain friendly feelings toward the missionaries and their work, and there is now in the field an organized church of 500 members.

During Dr. Worth's absence on his last furlough the work of the hospital was satisfactorily conducted by Dr. Wang, one of the native physicians, trained by Dr. Wilkinson at Soochow.

Medical work was opened at Yencheng Station of the North Kiangsu Mission in 1913 by Dr. William Malcolm. The work is now being conducted at that station by Dr. H. L.

Drs. Hutcheson and Venable and a group of students.

View of Men's ward, showing mosquito netting on beds. The patients who are well enough to get up, eat their meals at the tables shown in the picture.

Hewlett, formerly of the China Inland Mission, who has recently become a member of our Mission. A hospital has not yet been built at the station, but funds are in hand for the purpose, contributed by the children of the church on Children's Day in 1914, and the hospital will be built as soon as suitable plans for the building have been provided and approved by the Executive Committee.

Regular medical work has not yet been opened at the new station of Taichow in the North Kiangsu Mission, but Dr. Robert B. Price has recently gone to the field and been assigned to that station and will open the work there sometime during the present year.

Hospitals have been built at each of our five stations in Korea.

At Kunsan, where Dr. Drew's native hut that did service for a hospital, stood, a well equipped modern hospital has been built of which Dr. J. Bruce Patterson is in charge, the funds for the hospital building having been furnished by the Laymen's Korean Equipment Fund.

The same fund provided for building the hospital at Soonchun, the new station at which all the resident missionaries are supported by Mr. George W. Watts of Durham, N. C. Dr. H. L. Timmons is the physician now in charge of the hospital.

The hospital at Chunju, of which Dr. T. H. Daniel is in charge, was built as a memorial to the late Mr. W. R. McKowan of Jackson, La., by the surviving members of his family.

The funds for the hospital at Mokpo were provided by a legacy left by Mr. Charles W. French of the First Presbyterian Church of St. Joseph, Mo., and the hospital has been named in his memory.

The first physician in charge of this hospital was Dr. Oh, a native physician who was brought to this country and educated by Dr. A. J. A. Alexander at the medical college in Louisville, of which he is a full graduate. In 1913 Dr. Oh was called to a professorship in the Severance Medical College at Seoul, and his place at Mokpo was taken by Dr. R. S. Leadingham, who is now in charge of the work.

At Kwangju stands the Ellen Lavine Graham Hospital (Number 1), built in 1912 by Mr. and Mrs. C. E. Graham as a memorial of their daughter. In connection with this hospital a home for lepers has recently been established by the Mission to Lepers in India and the East, and placed under the direction of Dr. R. M. Wilson, who is in charge of the "Ellen Lavine Graham Hospital."

Our first medical missionary to Africa was Dr. L. J. Coppedge who went out in 1906. His work was not so much needed there as a door-opener, for the doors were already open when he went. But it was desperately needed as a means of protecting the health of the missionaries. It has also been the means of revolutionizing the attitude of the state officials and the trading companies toward our work. The Kassai Rubber Company, the same one that instigated the prosecution of Dr. Morrison and Dr. Sheppard some years ago, recently transported one of our missionaries and fifteen natives from Luebo to Leopoldville free of charge, and made repairs on the Lapsley which would have cost over $500, giving as the reason why they were glad to do these things for us, the kindness of Dr. Coppedge to the officials and the employees of the company in his medical practice. The family of Mr. W. R. McKowan of Jackson, La., have made a contribution of $5,500 with which a much-needed hospital building has been erected at Luebo.

The medical force in the Africa Mission has recently been strengthened by the addition of Dr. Thos. T. Stixrud, a Norwegian by birth, but who was educated in this country, and Dr. Robert R. King, of Little Rock, Ark. Dr. Coppedge and Dr. Stixrud will both be located at Luebo and Dr. King has been assigned to the new station at Mutoto.

A contribution of $2,000 has been received from Mrs. James B. Butler, of Millersburg, Ky., for the building of a dispensary at Mutoto, to be called the "Reynolds-Hook Memorial Dispensary," in memory of her father and mother.

Regular medical missionary work has not been undertaken in Brazil, but Rev. H. S. Allyn of Lavras and Rev. Geo. W. Butler of Canhotinho, both of whom are graduate physicians, have carried on quite a large medical practice in connection with their evangelistic work and by that means have accomplished large results in overcoming prejudice and in acquiring influence with the higher class of the people which has contributed largely to the remarkable success which both of them have achieved in their missionary work. Recently a contribution of $5,000 has been made by the family of Mr. P. A. Enochs of Fernwood, Miss., for a hospital at Canhotinho, to be built as a memorial of Mr. and Mrs. John F. Enochs and Mr. and Mrs. John F. Lieb, the parents of Mr. and Mrs. P. A. Enochs. Dr. Butler will have charge of this hospital and will be assisted in the work by his son, Dr. Humphrey Butler.

It is not possible to give accurate statistics as to the number of patients treated in our medical missionary hospitals, but a conservative estimate of the number of patients treated each year would be 75,000, and a conservative estimate of the number of surgical operations would be 5,000.

THE ROCKEFELLER FOUNDATION.

A matter of exceeding interest in connection with medical missions is the entrance to the field of the China Medical Board of the Rockefeller Foundation, which has elaborated a comprehensive scheme, backed by many millions of dollars, for bringing medical relief to the suffering millions of China, the greatest philanthropy, perhaps, which the world has ever seen. The purpose of this enterprise is to provide an adequate supply of properly trained native physicians for the whole of China, and the plan proposed is that of establishing adequately equipped medical colleges and hospitals at strategic centers. The first two colleges to be

A large and influential Brazilian family won through medical missions.

established will be located at Peking and Shanghai.

The men selected to carry out this plan up to the present time have all been strong Christian men, and the declared purpose of the China Medical Board is to conduct its work in the fullest harmony and sympathy with the medical work of the Mission Boards, and to have the whole enterprise infused with the true missionary spirit. In accordance with this declared purpose, the China Medical Board proposes to use the mission hospitals located near their medical schools in the clinical training of their medical students, and to assist such hospitals as it may wish to use in this way by providing means for the support of an adequate hospital staff and for the supply of adequate physical equipment.

In rendering this aid to mission hospitals the China Medical Board makes no claim for any voice in their control. The only condition it places upon the giving of its funds for the purposes mentioned is that the missionaries appointed by the Boards to be supported by appropriations of the China Mission Board shall be satisfactory to that Board in the matter of their professional qualifications. The Executive Committee of Foreign Missions has consented to receive aid from the China Medical Board on the condition mentioned above as to the matter of control, and will endeavor to make its medical missionary work a co-operative factor in carrying out the large and beneficent scheme for medical relief for China which is contemplated by the China Medical Board of the Rockefeller Foundation.

On the basis of these facts we would present our appeal to the Christian students in the medical colleges of our country to consider the opportunity that is offered them for the largest and noblest service to humanity and to the Church of Christ in connection with our medical missionary work.

There is no opportunity in this work for money making. The medical missionary receives the same salary that other missionaries receive, which is de-

termined simply by what is required for a comfortable and economical support in the field where he labors. It does afford large opportunity for attaining professional eminence, by reason of its pioneer character, and of the relatively overwhelming number of medical and surgical cases with which the medical missionary is called upon to deal. We would have no one to enter upon the work, however, from any but the true missionary motive. Our appeal is to those who wish to know where they can invest their lives so as to make them contribute most for the glory of God and the welfare of their fellowmen. For those who have this ambition and this life purpose, the world offers no greater field of service than that which lies before the truly consecrated medical missionary.

THE PASSING OF CHINA'S STRONG MAN.

Whether the patriotism of Yuan Shi Kai was genuine, or whether it was of the kind that Dr. Johnson declared to be "the last refuge of a scoundrel," is a question concerning which there has been, and probably will continue to be, a wide difference of opinion both in China and throughout the world. Of one thing there can be no question, and that is that he was a man of prodigious intellectual force and resourcefulness. For one act of his the whole Christian world should remember him with gratitude—his substitution of the word "protection" for "destruction" in the decree of the Empress Dowager regarding the missionaries and native Christians in the province of Shantung.

Irrespective of his moral or immoral character (he only had twelve wives) the time had come when he could no longer control the political tempest he had raised by trying to restore the Monarchy, and the probability is that his disappearance from the scene will contribute to the restoration of order in China, at least for the present. So may it be.

It will be seen from Dr. Grier's article, written at our request, that he takes what may be called "the Dr. Johnson view" of Yuan's patriotism.

SHALL WE GO FORWARD THIS YEAR?

These three things appear to be self-evident: The first is, our Lord will be pleased if we go forward. His last command has not been annulled or suspended. It is as binding on us as it was on the apostles. His purpose is that the gospel be preached in all creation under heaven for the obedience of faith, and His will for us is that we help Him in realizing his purpose. Our assistance will honor and please Him.

Alexander Campbell uttered a great truth when he said that the Church of Christ is essentially and neccessarily a missionary institution, and that, until the whole world has heard the message of salvation, the missionary cause will be in order; nay, not merely in order, but the church's transcendent and paramount work, duty, privilege, and honor. There is joy in the presence of God when the gospel is carried into new territory and souls are won to faith in Christ.

The second thing is this: We are well able to go forward. We are a numerous and prosperous people, and growing in numbers and wealth every year and every day in the year. We are not doing all that the Lord has put it into our power to do. The war in Europe is affecting some sections of the country; but the war should be a challenge to our faith and devotion, and not a sedative to our consciences. The British Societies are doing as well as in normal years, and some of them better. The Congregationalists of America recently closed a record year. The Baptists, Methodists, and Presbyterians have gone forward in spite of the war. What others have done and are doing, we can do.

The third thing is this: Having begun, we are bound to go forward. We have sent out men and women, and we dare not desert them; we are in honor bound to support and equip and reinforce them. We have opened schools

and hospitals and dispensaries and orphanages, and we must maintain them. We cannot stand still or go back without injury to our own souls. The Lord has done great things for us as a people; it is for us to manifest our love and gratitude by rendering him a service that will be worthy of His love and mercy. There is only one righteous course open before us, and that is, to go forward.

(The above article is taken word for word from the editorial page of *The Missionary Intelligencer*, the organ of the Foreign Christian Missionary Society. It expresses the exact truth as to the situation in our own Church.

Under the splendid leadership of Dr. A. McLean and Mr. S. J. Corey and Dr. S. G. Inman and others, the Christian Church is becoming a great missionary church. A spirit of broad-minded liberality also characterizes its men on the field, making it one of the readiest of all the denominations to enter into schemes of co-operative work and to observe the rules of interdenominational comity.)

OUR MONTREAT MISSIONARY CONFERENCE.

Our Foreign Mission Conference this year will begin on Monday, August 7th and close on Sunday night, August 13th. The Missionary Sermon will be preached by the Rev. Arthur G. Jones, D. D., of San Antonio, Texas. Our old friend, Dr. Wm. T. Ellis, whom we are always glad to welcome, will have a place on the program. Dr. Smith and Dr. Armstrong of the Foreign Mission Office are also expected to take part. As usual, the larger part of the program will be made up of addresses from our missionaries at home on furlough. Among those whom we hope to have present are:

Rev. T. C. Vinson, Rev. A. C. McKinnon, Rev. J. W. Allen and Rev. H. M. Washburn from Africa; Rev. Gaston Boyle from Brazil; Rev. M. B. Grier, Rev. Geo. P. Stevens, Rev. Hugh W. White, Rev. A. D. Rice and Rev. O. F. Yates from China; Rev. A. P. Hassell, Rev. L. C. McC. Smythe and Rev. S. P. Fulton from Japan; Rev. W. M. Clark, Rev. L. O. McCutchan, Rev. C. H. Pratt, Rev. Robt. Knox, Rev. W. F. Bull, Rev. P. B. Hill and Mr. W. A. Venable from Korea; Prof. R. C. Morrow from Mexico.

It is hoped that the wives of all the brethren mentioned above will be present and take part in the Women's Conference held just preceding the men's conference.

The following single ladies are also expected to be present:

Miss Ruth See from Brazil; Misses R. Elinore Lynch, Irene Hawkins, Elizabeth Corriher, Ida M. Albaugh, Rebecca Wilson and Sallie M. Lacy from China; Miss Charlotte Thompson from Japan; Miss Anna McQueen and Miss Sadie Buckland from Korea; Miss E. V. Lee from Mexico.

Mr. James Morton, Secretary of the Laymen's Missionary Movement, will be present and will give an exhibition of the moving pictures of missionary work in China, Japan and Korea on Saturday night, August 12th.

THE CHINESE CHRISTIAN INTELLIGENCER.

The Chinese Christian Intelligencer is a weekly paper edited by Rev. S. I. Woodbridge, D. D., of our Mid-China Mission, which is having an increasingly large circulation among Chinese Christians of all denominations and which is exerting a wide influence, both among Christians and among non-Christians in China. An English edition of this paper is published monthly, several copies of which have been sent to our office, which we have read with a great deal of interest.

Recently Dr. Woodbridge published in this paper an appeal for funds for relief of the Armenian sufferers, in response to which $257.59 gold was sent to the Intelligencer office and forwarded to us, to be sent on to the Armenian Relief Committee. This money was contributed almost entirely by Chinese Christians and is an eloquent testimony to the genuineness of the religion which they have been taught by our missionaries.

MISS SARAH ELIZABETH FLEMING.

REV. J. W. DAVIS.

MISS SARAH ELIZABETH FLEMING was born January 1, 1839, came to China September 26, 1893; lived and labored continuously without a furlough for more than twenty-three years in Soochow; died May 8, 1916.

The funeral was held May 9th and six speakers were on the platform, four foreign missionaries and two Chinese preachers. The coffin was profusely covered with flowers; the church of the Elizabeth Blake Hospital was filled with foreigners and Chinese who came to do honor to her memory. In the addresses made in English and Chinese earnest tributes were paid to her faith in God, love for souls, unshaken confidence in the Bible, zeal in teaching the gospel, and tireless labors. She was a warm friend, a strict disciplinarian, a skilful teacher, a sincere Christian, and a successful missionary. She built up a girls' school from nothing to a large well-ordered institution that has today seventy pupils and stands as a monument to her courage, zeal, wisdom, perseverance and faith.

Miss Fleming laid special emphasis upon teaching the Bible and Catechism which were drilled into her pupils daily. A large proportion of them became members of the church. Several have gone forth to become wives of Christian workers and from time to time one returns to have her child baptized in the chapel where she was received into the Church and was married by a Christian ceremony. One young woman, whose husband is not a church member, has twice returned alone to have her children successively baptized. Some have gone forth to be teachers in Christian schools. Others have entered, or are preparing to enter, the school for female trained nurses. If the tree is

Miss Fleming's Coffin in the Church at Soochow, China.

judged by its fruits, this school is manifestly doing a good work.

Miss Fleming died peacefully; for two days she was unconscious and when the end came she gently breathed her last and passed away without a struggle. She was buried in Soochow, near the school. A plain granite stone with a simple inscription marks her grave; but the Geo. C. Smith School is her lasting monument. She was supported during her long term of service by the women of Augusta, Georgia. Their labor of love so long and so faithfully continued, gives them a share in the good accomplished by Miss Fleming, and they will doubtless see to it that support is provided for Miss Fleming's successor.

DEATH OF MRS. J. G. HALL.

A Tribute of Love.

AFTER almost half a century of faithful service in the foreign field, Mrs. J. G. Hall, has been transferred to her glorious and eternal reward and the Cuban Mission in the midst of its sorrow, wishes to bear witness most affectionately to the remarkable Christian spirit and untiring zeal to the cause to which she had dedicated her life. Affectionately termed "Mother Hall" every member of the Mission has had occasion to feel the warmth and tenderness of her heart. As the younger members of the Mission one after another came into the work during the life of her honored husband, they were taken into her home and heart and made comfortable. Since the death of Mr. Hall it has still been the desire of her heart always to cared for the younger workers who might otherwise suffer or become discouraged. Even to the last her one thought was to do for others. One scene has been indelibly stamped upon our memory; just a few days before the end actually came when she and we all thought her to be dying, she called all in the house to her bedside, spoke an affectionate word to each, asked to be prayed with and then added: "Now please every one go to bed; it is late, and I am all right." She did not wish any one to lose a night's rest for her even when so extremely ill.

Her presence on the field has been a benediction. The native Christians have seen in her often what impressed and helped them as much as the strongest sermons. Her life of constant sacrifice and of continued effort has been a constant object lesson. Often have we been asked in the past years by those who knew that any one of her sons and daughters would have cared for her so gladly and tenderly in her declining years, "Why does not Mrs. Hall give up the work?" and the answer can only be found in the fact that her heart was completely given up to the Master's cause and she longed to be actively in his service to the last day of her life.

She has had her wish and she has been allowed to lay down her life where she has been so useful and where she will be remembered together with her faithful husband as the pioneers in the evangelical work of the island.

We pray that her children may find great joy in the assurance that she has been translated to the presence of Him to whom she belonged in the highest sense and in Whose service she found an ever-increasing delight.

J. T. HALL,
R. L. WHARTON.

The Missionary Album idea is unanimously elected. The Managing Editor is arranging to have the Album and pictures made and hopes to have them ready by September first. See final details in September Survey.

THE PASSING OF YUAN SHI KAI.

REV. M. B. GRIER.

THE death of President Yuan Shi Kai removes from the stage of Chinese politics its most prominent figure since the Empress Dowager, Tze Hsi. His first appearance was just before the Japan-China war, when he was sent to Korea as a secretary with the army and through his diplomatic ability rose until he was soon appointed by Li Hung Chang to the post of Chinese Resident at Seoul, at 26 years of age. After the war, taking to heart the lessons of its defeat, he effected a thorough reorganization of the Chinese army along modern lines. It was in 1898 that the supreme testing came to Yuan. The young Emperor, Kwang Hsu, longing to start his country on the path of progress and give her a place among the nations, had issued that series of Edicts of Reform which excited the wonder and admiration of the world. Handicapped, checked and with life endangered through the intrigue of the Empress Dowager, he makes his pathetic appeal to Yuan to assist him in setting her aside. As Yuan leaves the Imperial presence, the young Emperor believes that he has secured this powerful ally and that at last his dreams of a New Era are to be realized, while Yuan makes his way to the Empress Dowager and betrays to her the whole plan. In a few hours the Imperial palace is surrounded by Yuan's soldiers, the young Emperor is put into a captivity from which he never emerged and Tze Hsi takes the throne. All the Emperor's Reform Edicts are recalled and an intensely reactionary period begins, culminating in the insane effort to exterminate all foreigners through the aid of the Boxer uprising, and finally the overthrow of the Manchu Dynasty. One can not but pause to think what a different chapter of Chinese history would have been written had Yuan taken the part of the Emperor. It seems certain, at least, that the Boxer reign of terror, devastating whole provinces with fire and sword and piling up its millions of indemnity as a burden for years to come, would have been avoided, and it is surely reasonable to suppose that a new lease of life would have been vouchsafed to the decadent dynasty, had it followed the leading of the patriotic young Emperor along the lines of reform which he had outlined. Yuan's choice in this crisis is, in our judgment, the key to his whole career. It was not love for the Empress Dowager, and it was not patriotism *first* that guided him to this decision; but *what promised most for Yuan himself.* For the time it seemed that, from his view point, events justified his choice, for the Dowager rapidly promoted him to the highest positions of honor and trust; yet, after her death he was dismissed in disgrace "to nurse a sore leg." Recalled, as the one man in the Empire equal to the job of supporting the tottering throne of the Manchus when the Rebellion broke out in 1911, he secured the abdication of the dynasty and his own appointment to (it cannot be called an election) the Presidential chair. The key above given will explain Yuan's whole policy during his term as President. Hampered as President under a Constitution, in realizing his ambition, he has gone steadily forward ever since he dissolved the First Parliament with the determination of removing all hindrances to making his power supreme. He has endeavored to crush with a merciless severity that has cost the country the blood of hundreds of its best patriots, all opposition that dared show its head. The reference to the country of the question of the Restoration of the Monarchy, while done under the forms of law for fear of foreign interference is conceded to have been a farce, as will appear from the secret telegrams sent out by Yuan to the provincial authorities for the conduct of the elections. A few selections translated by the "Shanghai Mercury"

are given below: "The present election is most important and the superintendents should be well instructed that they shall be held responsible to study the persons to be elected (to the Electoral College) and get the persons whose characters are *quite tame*, persons *really* wanted without causing any future obstructions and there is no harm in effecting *compulsory measures*, so as to obtain the result of the voting in *our favor*. This is the most important key to the said elections, etc." "You (the superintendent) should address the voters that as the Constitutional Monarchy *has been decided* there should be an Emperor without delay and the representatives of the people should recommend Yuan Shi Kai, etc."

"Legally speaking, the stipulations about the voting should be strictly observed *except for those who are obstructing it* so as to avoid any criticism, etc."

Wise as Yuan was, he failed to read correctly the signs of the times and wholly underestimated the strength of the opposition amongst *the masses*, to his despotic designs.

It is pathetic indeed that a man of such eminent ability and force of character should have prostituted his great powers to selfish ends and suffered his star at its zenith to fade out under the shadow of a great cloud.

"UT OMNES UNUM SINT."

WM. MERRELL VORIES.

"O the East is east, and the West is west,"—
But the Truth can be but one:
One Spirit speaketh through seer and sage
To every kindred and tribe and age,
From the rise to the set of sun!

"O the East is east, and the West is west,"—
But the Kingdom of God is one:
And they that follow the Christ, indeed,
Will burst the fetters of race and creed,
Saxon, Mongol, or Hun!

For out of night of the East and the West,
Must come the golden dawn,
When Truth shall reign the wide world o'er,
And brothers shall slay their kind no more;
When greed and lust are gone!

"O the East is east, and the West is west"?—
Nay, the East and the West are one:
For they that strive in true brotherhood
To forget the bad and uplift the good,
With the East and the West have done!

NOTES FROM HAICHOW.

MRS. J. W. VINSON.

MRS. VINSON, the village where my relatives live, is just a little way from the North Gate, and can't Mrs. Lake go with me there and teach them? I have been telling them of the gospel, and four or five are begging to study the Gospel books and learn to read."

This came from one of the enquirers in the class in Matthew. She is eager to be received into the church, but there is a cloud over her past life, and she has been put off.

Mrs. Lake, one of the Bible women, speaks up. "Yes, this village is right on my way to my Wednesday's work at Lin Tan, and I can go.

"But if you stop there to teach, who will talk to the guests at the hospital and clinic that day? I do not know *when* you can get it in." After a little consultation, I agree to try to get one of the Christian women to take the work at the hospital that day, and Mrs. Lake arranges with Mrs. Chii to meet her and go to see her people. The result is, six women and girls in a new village studying the Gospel primer.

Question.—When will Mrs. Lake find time to teach them? Which shall be cut out? These calls for systematic teaching, or the teaching at the hospital? We cannot afford to let either be undone. Mrs. Lake has already

about forty pupils whom she teaches every week, besides the work at the hospital and clinic.

Another day.. "Mrs. Chang (another Bible woman) is sick. (nervous breakdown, brought on by overwork and improper care of herself). Shall I go on to Hsin Pu alone, or shall we give up that work, or what shall I do?"

This from Mrs. Gao, a dispensary helper, who on Fridays, when the clinic is closed, has been helping with the work at Hsin Pu, a large and wicked town of about 12,000, where there is a good opening for the women's work. The two women had been going together, and there is too much work for one to do alone.

"No, it cannot be dropped. Mrs. Lake had better go with you, though. I can crowd up Mrs. Chang's work a little and try to take over a few of Mrs. Lake's city pupils, and we can manage somehow. Some will perhaps have to be taught only once in two weeks."

They agree, and leaving home at 8 A. M. by wheelbarrow for the four-mile trip, return at dark, reporting that they had to stop at another village on the way home, so were late. To-day they came in about 7 P. M.—have taken on the village as a teaching point.

Again another day. "Mrs. Vinson, when are you coming out to examine my pupils? I cannot keep up with those three big girls. They have read all the Gospels and insist on reading Acts, and I've never studied Acts myself. I don't know what to do with them!"

This from a young Christian twenty-four years old, who heard the Gospel and started to learn to read about two years ago. She has undertaken to relieve the Bible women by doing the teaching in her own and two nearby villages, if I will go out once a month and help her.

"Make them read the Old Testament story," I answer.

"But they will not do it. They have bought the New Testaments, and insist on reading them before they read another book."

"Well, I'll try to get out to you (four miles) next Saturday, if the babies are better by then."

Such are some few of the calls for country work. Our Bible women are, most of them, overworked now; yet the calls come, and it is so very hard to refuse.

It is just this kind of work in the women's and men's work, both at Haichow and at the out-stations, about which we have received orders by cable: "Cut the second-class appropriations 24 per cent."

LETTER FROM REV. F. A. BROWN.

Dear Dr. Chester:

The Griers left us last week, and I am going to take the opportunity of their going to remark on their work.

One could scarcely imagine a greater contrast than the reception the people of this city gave them twenty years ago and the send-off they gave them last week. Then all manner of calumny and small persecution; now, scrolls and banners and gifts.

Mr. Grier is one of the leading educators in our mission, having slowly built up against heavy odds this flourishing boys' academy of 130 students. I think he has, combined in the best proportion, firmness and gentleness, in his dealings with teachers and students. And a Chinese school is one of the most difficult enterprises to manage without friction that I know of.

In the councils of the mission his calm, well balanced judgment has often helped to smooth over a crisis. Recently all his work received a great impetus from the great revival here. The meetings drew all the faculty and student body closer together than ever

before, and made many of the boys zealous for the salvation of their parents. For a month or more the boys met daily at the Griers home in one of the most effective prayer-meetings I have ever witnessed.

Mr. Grier has been something of a builder; putting up without help of architect or contractor one foreign dwelling, two large buildings for the boys school, and recently a fine new hospital building.

Within the past year or two he and Mrs. Grier have opened a new center of mission work in one of the suburbs of the city. They felt an impetus to be in direct evangelistic work. This mission Sunday school and preaching hall has proved most encouraging. Many are studying the Doctrine daily.

A number of the graduates of the academy are now teaching in the country schools. Our Christians are very anxious to secure them for teachers, and some are studying to preach.

But it takes Mrs. Grier to capture the hearts of the people, high and low, rich and poor. In fact, she is the most popular missionary I have ever seen. And she deserves it all.

It is hard to say whether she excels most in professional skill, or in soul-winning work with individuals. Both have endeared her to the Chinese. It is a wonder the amount of work she can daily cover. Tens of thousands of women and children for miles around have received her healing touch during the past twenty years. I am frequently meeting her ex-patients in remote places in the country.

While in the hospital, one and all have been brought face to face with the claims of the Savior. Hundreds have been taught to read the Gospels. She has also found time to teach several Bible women so that they could go out and teach others.

These Chinese just love her—that is all. And they ought to, when they recall the times she has arisen in the night to deal with emergency cases by the scores. I think in one day, or possibly two days, some time ago she had five attempted suicide cases to treat.

Well, for weeks they have been coming for miles around to bid the Griers good-bye and in their own Chinese way to express their gratitude.

Through all the busy days of "packing up" Mrs. Grier was never too busy day or night to receive visitors.

Eight pair of beautiful scrolls and five large banners were the total trophies hung up on the walls of their rooms. Some of these were made of beautiful satin and were very expensive.

Let me give the translation of a few of their mottoes emblazoned on these banners. Though some of these make us smile, yet from the Chinese point of view, it was the most appropriate way in which they could express their gratitude:

"Your intelligence is bright, your virtue is substantial, your knowledge of affairs is universal."

"The disposition of your heart is amiable."

"A mother heart—a holy hand" to Mrs. Grier.)

"Your virtue and skill are alike exalted."

"The life-giving rains come from the West" (banner presented by the school).

In true Chinese style, the boys' and girls' schools marched through the streets to the station two miles away to bid them God-speed.

Mr. Grier is slowly recovering from the severe stroke of paralysis he suffered last fall; and much prayer is being offered in his behalf.

Hsuchoufu.

Greatest interest is manifested in the Missionary Album proposition. Beginning with September issue there will be an Album Corner somewhere in the magazine with all the latest items of interest on this engaging feature.

Golden Castle Girls' School, Nagoya, Japan.

A picture of our school just two days before I left Nagoya. Instead of the usual Farewell (Cry) Meeting, we had a delightful picnic in our new park. Some of the Alumnae as well as other friends are with us. I know you will rejoice with us that we have now 106 girls enrolled. The Lord has heard our prayer and granted our request.

GOLDEN CASTLE GIRLS' SCHOOL, NAGOYA, JAPAN.

Miss Charlotte Thompson.

THIS morning we had our last Sunday-school Normal Class for this school year. Two of the graduating class had charge of the hour, and they showed marked improvement. We had a good audience of Japanese and foreigners to listen and to criticise afterwards. The girls did so well, and the critics spoke so well of them and the work that we are doing in this Normal Sunday-school Class that I almost burst with pride. There is nothing like a bit of encouragement to help get over the difficult places. I tell you we did enjoy this morning.

You can well imagine my frame of mind when my ladies' cooking class met me this afternoon. I was in the air and not on this cemented floor. This was the first meeting for the ladies this year, so they too were delighted. Everything that we made turned out nicely except the cakes that burned to a crisp because we were all "visiting" too much. All this was fine, but the finest thing is yet to happen. As I was talking to one of the ladies about the school, she asked if we ever had girls to want to come, but on account of lack of money, had to give it up. I told her that this year we had had no less than a dozen who had to be turned off, that we could not help even one because we had taken more than the allotted number last year. She asked if we would not get her two girls to support,

and after she had done so much for them she would ask them to come and live in her home and help her for some two or three years. She is one of our very rich ladies of the city, so has a beautiful home. Just to live in such a home would be almost an education to any girl. She said she would leave it to us to select the girl and to train her in the dormitory, but that she would pay all of her bills. In the talk she asked for one who had been in the school for a year. We have a dear girl whose brother could not pay even enough for her pin money, so I carried her to see this lady and she was delighted and will do for her until she graduates. This lady said that she would take two girls that we had tried for a year and this would let us take on two more girls.

So there is still one more girl for us to get for Mrs. Okura, but as the girl is to live some years after graduation in this home that is not Christian, we are looking for the strongest characters that can be found to represent our standards. The one whom Mrs. Okura has taken this year is a splendid girl and she goes gladly, hoping that God will use her to bring this household to Christ. Will you not pray that this little girl may be used of Him, even as the Syrian maiden was thousands of years ago.

Here are the names of our graduating class this year. There are only ten girls, but quality makes up for number.

1. Masa Ito—a fine Christian girl who has been active in our Y. W. C. A. for two years, and has taught one year in the Sunday school of our 1st Church. She has been supported by the Little Mission Workers of the First Presbyterian Church of Augusta, Ga., and by "A Friend."

2. Mitsuko Matsumoto—a Christian of the third generation. Her mother is a Bible woman, and the uncle who raised her was for a long time the pastor of our 2nd Church in Nagoya. She is still in school taking graduate work.

3. Ei Umemoto—an earnest Christian of the Canadian Church Mission. She is still in school for an extra year of work before studying to be a kindergarten Bible woman. Her home is a beautiful Christian one, so she ought to be just as fine as she is. A younger sister will graduate next March.

4. Toshiko Noda—the only one who is not a Christian. She has been with us two years and still seems to have no desire to become a Christian. While with us she applied herself well to every duty, and was one to be relied upon, but fearfully reserved. We are still praying for her and her home people.

5. Kimi Sasaki—the daughter of a member of our 2nd Church who is a policeman. She has always labored against great odds, being very deaf. She is a consistent Christian, and is most helpful in her home.

6. Kiyo Kunieda—a girl who changed her High School every year. She was with us just one year, but while here was led to Christ and made one of the finest testimonials to her happiness that I have ever heard.

7. Miyo Nagasaka—the daughter of a Congregational lumber man. She has been a Christian for years. She is good in music, so is studying one more year with us before entering the Tokyo Music School.

Second Row. 2. Yuriko Hiratsuka—a girl who came down from Tokyo and was with us only six months. She was baptised just after graduation, so needs our sympathetic prayers. She is with us again this year preparing for the Tokyo Music School next April.

5. Hideko Hongawa—a girl of most difficult disposition who has lived in the home of Dr. and Mrs. McAlpine. She has improved greatly in the last ten months, so we pray that some day the McAlpines will have cause to be glad that they took her when in need into their home and educated her.

6. Kiyoye Matsuura—a girl who was sold into a life of shame by her father to pay some of his debts, but bought back by a lady of the Canadian Church Mission. She was sold for only

$40. She used to lead her class, but this year on account of her sick eyes—the cause of her parents' sinful life—she graduated third in her class. For more than a year she has been president of our Y. W. C. A., and is one of the most earnest Christians that we have had in our school. You can see why she has to pray constantly that God will keep her from hating her father? She is taking kindergarten now, and when she finishes she will be old enough to enter the Training School for Bible Women.

These girls go out to face evils that our "sweet girl graduates" never know. Only the "keeping power" of Jesus can preserve them for pure homes. Will you who read these lines join with us in praying that these girls may be "a city that is set on a hill," to guide manoy others safely into the haven of everlasting life.

A MOURNING MOTHER.

REV. L. T. NEWLAND.

AS I passed along the road I first saw her, standing on a hillside like a prophetess of old, with her flowing white garments streaming behind her in the wind as she leaned against its force. Then as I drew nearer there came down against the breeze the saddest sound in the world,—a Korean mother's chant for her dead child. I soon came near enough to see that she was old and her voice had the throaty huskiness that comes with age and exposure to the elements. "Woe is me-e-e-eh, woe is me-e-e-eh, woe is me-e-e-eh, my son is dead, my son is dead" she said in Korean, intoning the words through the whole gamut of human suffering and despair. Then shading her eyes with her hands and looking off into the distance as if to watch the flight of her son's soul that had just left her never to return, she took up the same wail, "woe is me-e-e-eh, woe is me-e-e-eh, my son is dead, my son is dead." There were many of us passing along the road at her feet but she had neither eyes nor ears for us, so wrapped up was she in her sorrow that the whole world had faded away leaving her alone with her sorrow on that bleak hillside. The last view I had of her saw her in the same position of weary watching, while the wind brought faintly to my ears her hopeless dirge, "Woe is me-e-e-eh, woe is me-e-e-eh."

They stand all over Korea today; these bereft mothers, wives and daughters, crying according to their custom in the most public places their sorrow and bitter grief while they gaze with fearful and hopeless eyes upon the great mystery of death and voice their useless complaint against the devastation it has wrought in their homes. To them it means an endless parting, a last good bye, for there is nothing left to them but a tightly wrapped piece of clay wedged into a narrow box and even that will soon be hidden away on the hillside while the mother goes back to her wretched hut to grow garrulous over the virtues of her dead boy or the wife to hide away the shame of widowhood in nun-like seclusion. Hopeless, helpless, powerless they gaze with unknowing eyes into the void of the future and as their loved ones are borne away can only stand on the bank and wail, "woe is me-e-e-eh, woe is me-e-e-eh, woe is me-e-eh, my son is dead, my son is dead, have pity, have pity."

They have none of the glad assurance that the knowledge of Christ brings for they do not know that He has conquered death and prepared homes in heaven for all who love Him. So as the hills shut out the sight and sound of this bereaved mother, I could not but think, have I added to her sorrow by never telling her of the life that is in Christ, and must I help bear the burden of that unsaved soul that last night went into the presence of his Maker, because I had missed an opportunity of giving the Gospel message to

some wayfarer who has passed Him on the road?

You who cannot be aroused by the poverty ad misery of Korea, who are untouched by her idolatry and sin, who excuse your indifference by saying there are plenty of heathen in America, if none of these things can touch you, open your ears that you may hear the blended wail of these mothers and wives as hopeless and despairing they cry over their dead, "have pity, have pity." They mourn as those that have no hope and surely though their present condition may not arouse any pity in your hearts, the fact that their hopes are ended by the grave and with empty arms and hearts they stand and call into an unknown future, "have pity, have pity," must make you take them into that great brotherhood and sisterhood of sorrow that makes the world one and awake within you the desire to send to them the glad tidings that there is a sure solace for all sorrow and grief, even Christ Jesus their risen Lord, who has conquered death that they can one day pass out of this life of parting and enter that blessed land where there are no tears nor sorrowing nor crying, for God will wipe all tears from their eyes.

Mokpo, Korea.

FAREWELL TO SOONCHUN; WELCOME TO KUNSAN.

MISS LAVALETTE DUPUY.

THE worst has happened. Our schools were closed by a written order from the Japanese last Friday, and I am left lamenting. The order read, "Closed on account of teaching Bible in the Course."

I never dreamed how hard it would be to bear. I have often pictured myself facing it, and hiding all the hurt,—but it has been just the opposite, and between the schoolgirls and myself I guess gallons of tears have fallen.

The order came Friday morning. We had planned a Station meeting to discuss our schools, and it came while the Station was in session. I had classes and could not attend, and when Mr. Pratt sent me word to come (not stating the reason), I replied I was teaching, but would come when I had finished. I left the school in a Korean teacher's hands for a few hours, as I thought, but when I returned, it was to tell them that our school was closed. If some one had died in this chip, it could not have been sadder. The girls just wept aloud, and I did too. The Japs sent up in the afternoon to see if we had obeyed orders, and all was over save one Bible class that Mrs. Timmons was teaching. We finished up that day's work, and the last class taught in my little school was the Bible. Some of the girls will go with me to Kunsan. I have promised them work.

WELCOME TO KUNSAN.

April 2, 1916:—The first Sunday in Kunsan, and a lovelier day I never saw. I came up from Kwangju last Wednesday, and yesterday all of my Soonchun goods arrived, so it looks as if I had come to stay.

Kunsan Mission Station consists of our five houses and the three Institutional buildings,—Boys' School, Girls' School and Hospital, all grouped around the top of this little hill about a mile from the port of Kunsan. Kunsan Bay comes right into the foot of this hill on one side, and across it we see the most wonderful sunsets. On the other side is the little Korean village and the local church.

In this station are Mr. and Mrs. Harrison and two children; Dr. and Mrs. Patterson and three children; Mr. and Mrs. Bull with four children, and the Venables (home on furlough); Miss Dysart, Miss Shepping (trained nurse) and I in the Saxie chip; Mr. Linton and Mr. McEachern in another. Miss Dysart has had the school work since Miss Bedinger left, though her work is itinerating among the women, and she hailed my coming with "outstretched neck," as the Koreans say.

MISSIONARY EDUCATION IN YOUR SCHOOL

Did you observe Foreign Mission Day in your Sunday School, May 28th? If not, would it be possible to observe some other day more convenient for your School? The programs are good for any other date you select and will be gladly furnished on request.

Four lessons about our Brazil Missions for optional use in Sunday Schools will be furnished without charge to those who ask for them. These lessons will be bound together for teachers and on separate sheets for scholars. They are intended for class study, but the material in them could be made into a program for a public service. If you want them or if you want to know more about them, write to JNO. I. ARMSTRONG, Educational Secretary,
154 Fifth Avenue, North; Nashville, Tennessee.

ONE MAN, HIS WORK—YOUR MAN, YOUR WORK.

ELIZA MOORE REED.

WHEN you sent Dr. George F. Henderlite to Pernambuco in 1893, you did not know that you were starting a work for your Lord which was to sweep through Northern Brazil and outgrow all you had planned or thought.

Dr. Henderlite saw the necessity for a native ministry, for men who would know their own language and would preach and teach, strive and fight for God among their own people. He began teaching the Bible to the men who offered to study. Many of them lacked even a public school education, and no one of them has had the advantage of a high-school course. But they have been endued with spiritual earnestness, a firm trust in the power of prayer, earnestness for the conversion of souls and zeal for the church's welfare.

These sixteen ordained ministers who have gone out from Dr. Henderlite's study are a fine group, and they are not afraid. They seem to have imbibed the principles of their teacher whose primary question has been whether the work is essential to the purposes of God; that decided, they pust straight ahead believing He will not let it fail.

Rev. Geo. E. Henderlite.

Last year, 1915, there were eight seminary students here, two more were received at the meeting of Presbytery in December, and there are two boys in Mr. Thompson's school who hope to study for the ministry. Some lookers-on offer a suggestion, which verges on a criticism, as to how these men are to get through their years of study, and how they are to be supported after they are prepared and ordained for service. These suggestions are sincere and cannot easily be put aside. But, as long as God calls these young men and makes them willing to trust Him for their guide and gives them thankful hearts for a chance to go forward in the evangelization of Brazil, surely the Mother Church of the United States to which God has given this task, and blessed opportunity will not hesitate or dare turn back; but all these signs will be for the exercise of ways and means by God's moneyed agents and become a weight on the souls of the prayerful.

This work needs your help, more help than you have ever given. There is need for school buildings and equipment, for the support of a Bible school for laymen, and a determined aid for your seminary and the men who are studying for the ministry. Do not take a Laodicean attitude toward this appeal, but realize the fact that the work is marching toward a goal and you are the goal-keepers.

At a meeting of the Presbytery of Pernambuco one is greatly interested in the well prepared reports from the different churches; and their spiritual tone augurs well for the special grace these men will need in order to meet the increasing opportunities for extension of work, and for the self-denial and suffering which await them.

Their intelligent statesman-like grasp

of the needs of the field is most gratifying. Sympathy and love go out to the brethren in far-away congregations who are studying their Bibles, meeting together for prayer and praise and standing firm in the faith even between the long intervals of the evangelist's visits.

But what most impresses one is:—that in the face of the terrible drought, the great financial crisis which oppresses the nation, and their own dire poverty, these men are not shaken in their confidence that God rules. Not one word of murmuring or retreat escaped them. They exult in the triumph of the weak, and one is convinced that courage and faith palpitate with their burning zeal to carry the Gospel to every Brazilian.

How came these things to be, is the question that vibrates and pulses through the listener to the calm deliberations of the Pernambuco Presbytery.

"There is no effect without a cause," and a tremendous fact shines through all like rays of light penetrating darkness;—this Presbytery *is;* it exists, because you had a vision of this people living without God's word; no way to learn His teachings and practice them in their lives; so you sent Dr. Henderlite to give them the pure Gospel.

Today all around him are hearts packed with dreams of the things that wait for you to do, and I have tried to help you to meet the past and present only that you may bring the future to greater perfection.

"THE EVENING SUNDAY SCHOOL OF THE LAVRAS CHURCH

FRANK F. BAKER.

SUFFER little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven." Blessed be that organization which has as its chief aim, the instruction of the young in the Word of God, in His eternal precepts.

And as the Sunday school of the Home Church centers its study and interest around Brazil and its needs during this year, it seems fitting indeed, that we try to convey some idea of what we are trying to do in the same capacity here. Therefore, the following few remarks will have to do with the Evening Sunday school in the local church.

This organization was founded about six years ago, by Members of the Mission Body, working in harmony with the native laborers. It received its title of Evening Sunday school, in order to distinguish it from the similar function of the morning. Some may wonder why there are two sessions each Sabbath; but this will become clear as we proceed. Naturally the Morning school was dominated by the students of the Instituto and by the higher social element, whereas there were many, many children with the Church and its influence, who were somewhat ashamed to appear in the morning, and of course, lost the beneficent training to be obtained in the Sunday school. It was this motive—that of reaching the poor colored class of children—that led the wide-awake missionaries to establish another school. Immediately the attendance began to increase, and, we believe, many little ones were gathered within the pale of the Sunday school, which could never have happened, if they had been expected to attend with the students of the institute. A large number of children of the best families attend this Sunday school, although their parents do not attend church.

The year began with the school manned with missionaries and native workers, as officials and teachers. The superintendent's office was filled by a Brazilian, a teacher of the Instituto, and he was aided by nine teachers composed of both foreigners and Brazilians. The teaching and directing force was ac-

customed to meet once each week, usually on Saturday afternoon, to study together the lesson of the following Sabbath: to exchange ideas on the way the lesson could best be presented to the scholars; to know each others problems, and give suggestions as to their best solutions.

We cannot help but feel thankful to the Master for the great results of the year's effort, attributing a part of it at least, to this Teachers' Study Class. It is finely gratifying to note that the interest of the teachers was always fixed and zealous, which fact with the enthusiasm of the students, has made our school to compare with those of the best in the country.

Just a word here in regard to the attendance of the scholars. It was always during the whole year an animating feature of the work, to see the large number of children and other persons as well, who frequented the classes with meritorious regularity. Very seldom during the year did the attendance fall below seventy, and for many months it was near a hundred, and at exceptional times it passed the hundred mark much to our joy.

And the school was not without its results either. It could not but be expected that much good would be done, when there was such interest and enthusiasm shown by both students and teachers. God blessed our efforts wonderfully. When one recognizes the fact that the teaching was for those without educational privileges, poor in this world's goods, and in many instances incapable of intelligent comprehension, it was doubly gratifying to see one after another of the members of the school get up and make a public profession of his faith in the Savior of all mankind. Many of the immediate members of the Sunday school were drilled in such a way in Biblical facts and doctrines, that it was unnecessary for them to attend the Catechumen Class directed by the Pastor. And this fact brings to our minds once more, the excellent proof of the value of gathering the little ones of the Church, and those outside of the Church who are willing, into the Sunday school, there to learn about Jesus and His love.

The Evening Sunday School, Lavras Presbyterian Church.

These few facts should only urge us on to greater efforts and work during the present year; should fill us more and more with a holy courage and zeal in the Master's cause; and should solicit the earnest prayers of the Sunday schools at home for us and the great work the Lord has entrusted into our hands. We want your prayers, yea your importunate, intercessory petitions at the Throne of Grace, that the Master's banner may go forth conquering and to conquer in His name and power. The fields are white unto the harvest. PRAY YE THEREFORE.

In the September Missionary Survey there will be given the final details of the Missionary Album plan. One enthusiastic friend says, "This plan bids fair to throw more real live interest into mission study, and extension than anything that has happened in a long time."

THE WORSHIP OF SAINTS.

MRS. S. R. GAMMON.

DO YOU know that images are as common in Brazil as in China or India? Do you know they are really worshipped? If questioned, the *priests* will tell you that it is really God who is worshipped; the saint, represented by the image. is merely appealed to, to present the prayers before God, who is too busy to hear ordinary mortals. But the large majority of the *laity* will frankly tell you that they really pray to the *image*. A woman promised a new dress to one of her images, if the latter would grant a certain petition. A young girl slapped her Saint Antonio (the patron saint of lovers) and threw him under the bed because her love affairs were not prospered!

Here is the legend of Saint Benedict, the negro saint, who is a prime favorite. It is told, together with an incident of one of Benedict's devotes, by Rev. Paschoal Pitta, the young pastor in Piumhy, one of the fields of the East Brazil Mission.

Benedict was a young negro cook, servant of some avaricious priest. He used to steal every day food and other things, to give to the poor. One day, the priest called to Benedict as he was going out with a basket of stolen food for the poor: "What have you in the basket, Benedict?" And he in confusion answered, "Flowers." "Open the basket at once." And to the negro's great surprise, he found upon opening the basket, that the food had changed into flowers. Arriving at the home of the poor, the flowers turned again into food. Such is the story of this "holy man," one of the chief intercessors before God. Here, too, is one of the great fallacies of the Romish Church, that "the end justifies the means." He was a thief and a holy man!

In the great Piumhy field there lives an intelligent lady of means, who was a devoted worshipper of an image of Saint Benedict. She religiously believed that *the image* would deliver her from all evils and was besides a faithful protector of her whole family; because he had laid up as capital in heaven a great number of "works of supererrogation."

One day a Presbyterian minister passed that way, and asked permission to spend the night, and hold a little service. Much against the lady's will, her husband granted the request. During the informal little service that was held, the woman remained on her knees before the image of Benedict, pleading with tears that he would deliver her house from the hated Protestants, and that he would not permit misfortune to befall the home for having sheltered a Protestant. Time passed, the minister came again, and another service was held. This time the woman fled to the orchard, to be away from the sound of the hymns and prayers. Her neighbors berated her for allowing a Protestant to sleep in her house; the village priest excommunicated all who had attended the service, celebrated mass in a nearby chapel, and said in his sermon that punishment would certainly follow. Soon after that, the four children of the home were poisoned, one of them dying; Benedict saved the others! Neighbors and relatives assured the mother that this sorrow was a punishment to the home for having given encouragement to the Protestants, and warning not to go farther. Shortly after this, during a thunder storm, which the priest prayed might destroy the Protestants, the Romish chapel was struck, and destroyed! And about the same time, the woman's uncle, one of her bitterest persecutors, had a son killed by an angry bull, and soon another son met a violent death. Then she began to reason:—"Was my sorrow indeed a punishment? Then why was the chapel destroyed; who was being punished then? And why should my uncle, a faithful Romanist, be punished? "And so her faith in Benedict and

her zeal for her religion began to be unsettled. Then a servant became converted, and by her faithful testimony to the Truth, little by little convinced her mistress, who was both intelligent and sincere, that the new way was the true way, and that she had been in error. There were more visits from the minister, and more services, and at last the Gospel conquered; Saint Benedict descended from his shrine and was consigned to an old closet. Later he was presented to Senhor Paschoal, the present pastor in Piumhy, and in February the woman will make a public profession of her faith in Christ.

She had sincerely believed that *Saint Benedict saves the sinner* by his effectual intercession.

OUR WORK IN NORTH BRAZIL.

REV. W. C. PORTER.

WHEN we left Pernambuco, our station, last July, the work in North Brazil was progressing all along the line. Dr. Henderlite has his theological class in full swing, and he has a set of fine young men. Besides the candidates from our own Presbytery, three young men came from the Presbytery of Bahia and Sergipe, which supports them.

Mr. Thompson helps in teaching these candidates. Mr. Thompson has a very flourishing school, too, in Garanhuns. Miss Reed is teaching in this school. Our publication work, the printing of two evangelical papers, with the International Sunday School Lesson, is also under Mr. Thompson's direction.

In a letter that Miss Reed wrote to Mrs. Porter some time ago, she says the congregation at Garanhuns has grown so much that *there is no more room in the church for the people*, and an addition to the building is under way. A native, Rev. Antonio Gueiros, is pastor at Garanhuns.

Dr. Butler's activity grows with the increase of his years. Last June I had the privilege of taking part in the inaugural services of the new church at Canhotinho, a picture of which came out in the February SURVEY. But Dr. Butler has not limited his architectural gift to church building alone. When I was there the walls of the new hospital were up and part of the roof was on. If your readers could see the maimed and infirm, many of them with broken heads or limbs, who crowd Dr. Butler's small dispensary from daylight till 8 or 9 o'clock at night, they would realize what a God-send the new hospital will be. And then just see the crowds that go on Sunday to hear Bishop Butler preach, or see Mrs. Butler superintending a Sunday school of over eighty children, some of whom are in their sixties. It does one's heart good.

Now we will turn to the bee-hive in Recife, under the direction of Miss Douglas and Miss Martin—the Mission school. I never enter the classrooms there and see the bright, smiling faces of the pupils that I do not feel glad. Here are sixty or seventy girls being trained in geography, arithmetic and the like; but what is infinitely more important, they are learning about Jesus and his love. It does one's heart good to hear those girls sing our hymns at the opening of school. If there is any part of our whole work that is going to have a telling effect in the future in North Brazil, it is the school at Recife. Educate the women in evangelical schools, and the Bible gets into the homes; and where that blessed book enters the light shines.

Mrs. Porter, too, took an active part in the school until she was prostrated by the long illness from which she is only recovering now.

My work has been evangelistic. I have looked after the church in Para-

hyba, which was without a pastor, and have held services in other places in Pernambuco. My work was interrupted, however, as I had to take care of Mrs. Porter in her long illness.

I wish you could see the church at Parahyba. For years the work there was a problem; it seemed to be stationary, not to say retrograding. But about four years ago a change came over the congregation. The session, composed of four elders, began to work and with the people waked up. One of the elders (they had no pastor) took charge of the services and Sunday school. Now the congregation numbers over two hundred. Whenever I preached the church was full. Besides all this, the same elder has looked after another congregation at Cabedello, a village down the river on the coast. This congregation, composed largely of workmen in the railroad shops and fishermen and their families, has put up a church building, and is active in calling people to the services.

The church in Recife, under the care of Rev. Antonio Almeida, one of Dr. Henderlite's boys, is growing. The Sunday school is large and active. I was glad to note that a number of young men were attentive at worship and in the Bible class. Sr. Almeida is an excellent man, full of the Spirit.

The work goes on at Natal with Rev. Jeronymo Gueiros as pastor. The church in Ceaia has been blessed under the ministry of Rev. Raymundo Bezeira, and under very trying circumstances; they have had to bear the brunt of a lawsuit for four years. A former member has tried to take their church property from them.

In January, 1915, three young men were ordained to the ministry; one was sent to Caxias, Mr. Thompson's former field in the interior of Maranhun; another went to Para; and the third sent to Maranhun.

The outlook, so far as to the propagating the gospel is concerned, is most encouraging. But the war in Europe has brought a financial crisis over all Brazil; and added to that, our field has just gone through a terrible drought. People and stock have died in large numbers. Their trials have, of course, been felt in the work; but it still goes on and is growing.

We hope the Church will come to the help of the Executive Committee, to enable you to close the year without debt and keep the work from being crippled.

When last reported our Presbytery (that is the mission field of North Brazil) had four married missionaries laboring within its bounds, eleven native ministers, 16 church buildings and 2,200 church members, 150 having been received on profession in 1915.

HIS GIFT AND MINE.

—EDITH B. GURLEY, *in Christian Missionary.*

Over against the treasury,
He sits Who gave Himself for me.
He sees the coppers that I give
Who gave His life that I might live.
He sees the silver I withhold
Who left for me His throne of gold.
Who found a manger for His bed,
Who had nowhere to lay His head,
He sees the gold I clasp so tight,
And I am debtor in His sight.

A MORAL MIRACLE.

The fact that not an American missionary has been killed in the holy war proclaimed by the Turkish sultan, although there have been many massacres in European and Asiatic Turkey and in Persia led by fanatics trained from their youth up in the belief that the slaughter of "infidels" is an act of piety, may well be called "a moral miracle," as Bishop Oldham has happily styled it. We cannot lay the flattering unction to our soul that our flag has protected them. Most of the fanatics never heard of America and the few who have care nothing about it. As the bishop points out, our near neighbors, the Mexicans, have no terror of the American flag, when they set about murdering and looting. Not only have the missionaries been spared, but in some instances their interposition has saved native converts.

The bishop does not claim that the immunity is a special providence. He ascribes it to the lives the missionaries have led in the communities in which these fanatical uprisings have occurred. They have ministered unto the sick, cared for the poor, and in every other way within their power, emulated the great Exemplar. The bishop argues that recollection of what these holy men and women have done to alleviate the distress of the communities in which they have spent their lives has stayed the hands of Mohammedism. No greater tribute could be paid to the character of the men and women who have gone out under the divine commission to make disciples of all nations.

—*St. Louis Globe Democrat.*

YOON HI DONG.

WM. P. PARKER.

YOON HI DONG is the name of one of my brightest little Korean pupils, and I want to tell you about him that you may be helped as we have been, by his faith, and that you may remember him in your prayers. He is sixteen, according to Korean count, which means that he is fifteen years old, but he is small for his age, and one would take him for twelve. Over a year ago he became interested in attending the Sunday school for heathen children started in his village, and he would repeatedly ask his teacher there, a Korean woman who is Mrs. McCallie's helper, to teach him new songs about Jesus, and finally he said he didn't want to continue going to the Government school, but wanted to attend our school and believe. His grandmother came to church occasionally, but his mother did not believe, and his father was dead, so it was not easy for him to obtain permission from them, but he at last received their consent, obtained also an honorable dismissal from the Government school, and was entered as one of the mission school pupils. This was all before I came to Mokpo. However, I soon found out that he was one of our best students, and one day when I was down visiting the Government school principal, he spoke of Hi Dong, and asked how he was getting along, also making some complimentary remarks about him; and then I got the head teacher to tell me part of the boy's history, and also heard part from Mrs. McCallie's helper. No one could say enough good about him; he had a real believing mind, and this was the best thing that they could say. Jesus had come into his life very really, and he showed it in his whole conduct, always doing his duty in his lessons and in his work.

After the Christmas holidays his mother wanted me to put him to work, as the family is very poor, and the boy came to me to ask permission to be absent for two days so that he might work and also try to persuade his parents to let him come back to school. With no outside assistance, he succeeded in doing this, and staid on in school, graduating with highest honors from the common school March 25. Not long before commencement I had to suspend a number of large boys, and these boys tried to make Hi Dong stop attending school, even to the extent of beating him up pretty badly. The little fellow came to school crying on account of his bruises, said that he for-

gave the boys, and showed no intention of being hindered in studying at our school. It wasn't the first hard thing he had had to bear, nor has he followed the easy course in anything; Christ is his Master, and that means that he must do what he believes is right.

He has gone to Kunsan to study in the mission school there now, and I have promised to help him, as his family could do nothing for him on account of their poverty. He came to me and asked that I write a letter obtaining work for him there as they were able to give it to him, for he wants to make as much of his way as he possibly can. Probably when he gets a little older he can make all of his own way.

Now I want to ask you to pray for him, that he may be kept steadfast in the faith, and that God may use him in His work here in this land. He told me that he wanted to graduate from the Kunsan school, and he will do that, I am sure, and perhaps then he may feel the call to the ministry. His faith and conduct because of his faith, have ever been an inspiration, not only to me, but to us all, and we would always ask your prayers also, that we may be better witnesses for the Master, and examples to those we have come to teach.

Mokpo, Korea.

NANKING NOTES.

THE Presbyterian church at Han Si Men, in Nanking, is the oldest existing church organization in the city. It was established some thirty years ago. While mission work through the city has grown greatly, and while the membership of the Presbyterian church has largely increased, and is increasing at a gratifying rate, yet the congregation of the mother church have been worshipping in the same building which Mr. Leaman erected three decades ago at a cost of $900.00. The building has become more and more crowded as the congregations have increased. The putting up of an adequate building means quite an outlay of money. However, the ball was recently put in motion. The movement was started in the Presbyterian weekly prayer-meeting, and later the appeal was made on a Sabbath day before a large congregation who were gathered for a union Communion service. The appeal had added force from the fact that on that day the venerable Mr. Leaman, who had built the church, came a little late to the service in the church which he himself had erected. The Chinese saw the force of this when the fact was called to their attention. Indeed the Chinese have taken hold with the greatest zeal and are trying right earnestly to do their part.

There is a joint Committee of Missionaries and Chinese, both Northern and Southern Presbyterians being represented among the Missionaries.

The goal set is $10,000, and of this the Chinese are attempting to raise $1,500 or $2,000. One man, who is a deacon, and the only well-to-do man in the church, has subscribed for himself and wife, $1,000. The women are taking shares at 5 cents a share, and there are many interesting incidences of self-denial among them. They did away with their Christmas entertainment in order to give the money to the church. Miss Lucas has offered her school girls to double any contributions they might make, and they are busily at work in all spare hours in knitting or other small but remunerative work.

It is proposed to do what we can among the missionaries, and then to appeal to those who send students here, as students form no inconsiderable part of the congregation, and we hope that the readers of the Bulletin who are interested in the Seminary and in its students will also consider the giving of any sum that they can, however small, toward the new church. After

all has been done that can be done in China, we expect to appeal to the home constituency.

It is proposed to build a church that will hold ordinarily six thousand, and one thousand on special occasions. We bespeak the prayerful sympathy and co-operation of the friends who read this.

Seventeen students graduated from the Seminary last week—six from the Seminary proper, one of whom was a Southern Presbyterian, and eleven from the Bible Training School, of whom three were Southern Presbyterians. The Presbyterian complexion of the Seminary has been brought forcibly to our attention recently.

Out of twelve members of the Board, six are Presbyterians. (And when North Kiangsu comes back, there will be eight). Out of ten professors of the Faculty, five are Presbyterians. Out of two professors-elect, two are Presbyterians. The corresponding number of the Faculty for Correspondence Course work, (Dr. Sydenstricker), is a Presbyterian.

Out of one hundred and thirteen students enrolled for the year, fifty-five are Presbyterians. Out of fifty-five Presbyterian students, twenty-seven are Southern Presbyterians.

The Medical College has been having its difficulties. The Rockefeller Foundation threatened at one time to knock the bottom out, and it looked as if the College at Nanking would merge into or be absorbed by the proposed new medical school in Shanghai, but sentiment in regard to the benefits and blessings of the Rockefeller Foundation has veered around, and now there is a growing desire not only on the part of missionaries, but also of the Chinese to see the College continue in Nanking. There is a proposition on foot now, backed up by influential Chinese, to finance the College largely through contributions from Chinese, but it looks at this writing as though this might not be brought about. Not only have troubles come to the College through the machinations of man, but the Lord, through His providence in unforeseen circumstances, has seemed to be dealing with this school in an unexpected way. Two doctors who were connected with the College have left Nanking for good, and another is at home on a furlough, his return being indefinite. Dr. Butchaet, the eye specialist, has been desperately ill for weeks past, and Dr. Shields, the Dean, has just passed under the knife, though he is doing well and we hope for a rapid and early recovery. All these things have seemed to be working against the development of the institution. However, the Lord loves whom he chastens, and it is our hope that, through all this discipline, He is preparing for even greater things than the founders of the College in their visions and dreams had thought possible.

The Woman's School is making good progress and is looking out for new and larger quarters. They have a very wide-awake bunch of ladies on their Board of Directors and some very welcome additions to their Faculty.

"I wish you could have been there. We sat around in a little circle, our heads almost bumping together over an open Album in the lap of one, while our hostess turned the leaves and introduced us to each one of the missionaries. She knew a bit of interesting information about each one of them, or their mission, and all this she had gained while making the Album. She had fixed it up so methodically and tastefully, and it had evidently given her so much pleasure (with comparatively little trouble), that I resolved to come right home and start one myself."

NO STEPS BACKWARD.

Dr. Arthur Judson Brown, secretary of the foreign mission board of the Presbyterian Church, has issued a pamphlet that gives many reasons why there should be no retrenchment in foreign mission work. We dare not retrench, says Dr. Brown, and here are some of the reasons he gives: "Because the work has been built up through a long series of years and cannot be hurriedly adjusted to temporary conditions in America. Because missionaries have been sent out by the church for life and cannot be discharged as a merchant can discharge a clerk. Because it would be a waste to dismiss highly trained and carefully selected men who have been transported at heavy cost to the other side of the world, and who have been maintained for years while studying the language and learning the customs of the people. Because if we recalled these missionaries it would cost as much to bring them and their families home as it will to maintain them there till the time of stress has passed. Because as a result of many years of toil our mission work has attained a momentum that would make retrenchment a disaster from which it could not recover for years. Because the European war has involved the boards in extraordinary expenditures which must be met, increasing the cost of hospital supplies, money exchange, travel and prices of staple commodities. Because the Church should emulate the example of Christians of former days, who in war times and times of panic made extraordinary efforts and noble sacrifices. Because world conditions precipitated by the war summon the Church to make its message to men everywhere more compelling, thus making Christianity a more vital force. Because foreign missions are the antithesis of war, standing for everything in the relations of different peoples that would make war between them impossible, for the missionary enterprise stands for world brotherhood, and therefore for world peace. Because of the opportunity in non-Christian lands for which the Church has long hoped and prayed and toiled, and to which devoted pioneer missionaries consecrated their lives, and saw afar by faith, has now come."

PERSONALIA.

A letter from Rev. W. M. Clark states that he expected to leave Chunju for home on June 1st and hoped to reach Vancouver about June 24th. We are expecting him at Montreat for the Missionary Conference in August. Mr. Clark's home address will be 115 So. 60th St., Birmingham, Ala.

A letter from Rev. P. B. Hill states that he expected to leave Chunju for his furlough early in July. We hope he may also reach home in time for the Missionary Conference in August.

Mr. Hill is coming home somewhat ahead of the time when his furlough would be due on account of his health, which has not been good for the past twelve months.

Rev. and Mrs. O. F. Yates of Hwaianfu, China, have arrived in this country and when last heard from were each going in different directions visiting friends and relatives. Their address until further notice will be Williamsburg, Mo. We hope to have them both at Montreat during the month of August.

A card from Rev. A. P. Hassell announces the addition of another member to the Japan Mission in his family, the fourth child and the first boy, born on May 2nd.

Mr. Hassell reports that two of the outstations in his field are building churches and that a lot has been purchased at a third point for the same purpose. The native Christians have been giving very liberally toward these enterprises, about twenty of them at one place having given about $250 gold. When we consider how poor the masses of the Japanese people are and that their regular taxes amount to nearly one-third of their income, this is a very remarkable degree of liberality.

Mr. Hassell is expected home this summer, probably about the first of July.

Rev. C. F. Hancock writes from Yencheng: "We have just been to Funing, the main out-station in this field. Forty-five came before the session and eight were received into full communion in the church. We received cordial treatment from members of the official yamen. The postmaster of the place is a Christian and lends a helping hand in many ways. One of the army officials is a Christian. It thus appears that we are beginning to reach

C. F. Hancock and Alice Katherine Hancock, aged 3 months.

Edward, Katherine, Frederick and Mary Louise Hancock.

the substantial middle classes at last. We were obliged to decline to receive into the church a successful business man, and a man of good character, because he could not close his business house on Sunday. What have you to say about such a case?" What we have to say is, that we are very glad our missionaries in China and Korea maintain under all circumstances the true scriptural standard for church membership, and we hope that no pressure of circumstances will ever cause them to depart from that practice. The power of the church as a witness for Christ depends, first of all, on its purity, and not upon its numbers. We believe that the rule applied in Korea is one that would be for the good of the Cause the world over, that before any one is received into the full communion of the Church he or she must have given evidence of a real conversion by having made earnest effort to bring other souls to Christ. Even in this country, a church of twenty members, all of whom were people of that type, would accomplish more for the cause of Christ than a church of two hundred members with less than a dozen people not actually engaged in any kind of evangelistic effort.

Rev. C. H. Smith, formerly of Changchow Station, China, but now of Yencheng, and Miss Millie S. Beard of Soochow, were married in Union Church, Shanghai, on March 26th. Dr. P. F. Price and Dr. J. W. Davis were the officiating clergymen. We extend to them our cordial congratulations and best wishes.

GIRLS' HOME OF LUEBO.

MRS. A. L. EDMISTON.

Some of the readers of the Survey have no doubt read many interesting things about "Pantops", the Girl's Home here at Luebo. However, for the benefit of those who do not know a great deal about "Pantops" we are going to give you a description of what the home is like, and of how the girls look, live and work. First of all, the Home is located on one of the prettiest spots of the Mission Station. The yard is 175 feet by 300 feet and surrounded by a net wire fence and the lawn is covered with green grass. Here and there in regular order are lovely fruit trees, such as mangoes, oranges and grape fruit. There are also flowers of various kinds, among which are golden bells, cypress vines, wandering Jew, zenias, four-o'clocks, variegated foliage plants, some pink and red roses; also several kinds of lillies of crimson and gold. And to add to the home-like scene there are also numerous pigeons, ducks and chickens.

Looking south from the Home the scenery is most picturesque and pleasing. There are the magnificent feathery palms, of which one never tires, and other trees of beauty and symmetry which are always green. Then comes the valley of the Lula River, while further on are sloping hills upon which is situated our other Mission Station, an annex to Luebo Station; also the State Post, with the homes of the State officers and of the trading company.

The Home consists of five buildings large and small, including a missionary's dwelling. Now you will want to see the girls. There are 66 of them, varying in ages from three to sixteen years. These girls come to the Home from all over the country far and near. When they arrive they are quite timid and void all clothing except a very small loin cloth. We do everything to win their confidence and to assure them of our love, interest and friendship for them. Our next work is to make various garments to clothe their little bodies. We dress them very lightly, as too much clothing would be a burden to them. In addition to a few necessary garments their wardrobe

Sixty-four girls from all sections of our Congo country trained in the "Pantops Home."

consists of three dresses, two for school and one for Sunday. The school dresses are made of navy blue drill trimmed with white, and their Sunday dresses are of unbleached domestic trimmed in blue. Clad in these they are as neat and presentable as girls are anywhere else in the world.

We give them their own native food, which consists principally of "greens" and boiled bread. However, we have it better prepared and we give them more of it than they generally get at their own homes We have meat for them at least twice a week, and also give them frequently, peas, sweet potatoes, fresh corn, peanuts, plantains, bananas, and other fruits

We find that the most essential thing in keeping them happy it to keep them busy, either at work or play. They are required to attend school and all the regular religious services of the Station including the daily sunrise prayer meeting. Those who are not members of the Church attend the Catechumen class. On Wednesday and Sunday nights they have a prayer meeting of their own conducted by one of the girls. There are also some special classes for them in sewing, basketry, etc. They take care of their own rooms, sweeping the paths and the yard, keep the lawn free from papers, leaves, etc., and also help to prepare their own food. They generally work from 6:30 to 8:30 in the mornings, then they have family devotions and breakfast. At 9:00 they are off to school, at 11:30 they have dinner, then they have a romp on the big lawn for an hour. From one to two we try to keep them quiet, at which time they generally sit in little groups and visit with each other; some take naps. At two they are off to the afternoon service at the Church; then they work from three to four. After four they are again free to play or do as they please; most of them make small fires and put on their own little pots to prepare a special dish for their supper. This is always great fun for them. At 5:30 they have supper. Then they play, sing or tell stories until 8:30, which is their bed time. Frequently we send them out in a body for a stroll, accompanied by an elder's wife. Sometimes they go for wood or to hunt grasshoppers or to fish. Once a week they go to some nearby stream for a splash. Their jolliest day is on Saturday, when they are permitted to go to the market with a spoon of salt to buy their own dinner, which they cook themselves. Thus, while we are trying to give them Christian instruction and training, we do everything we can to keep them happy, busy and contented.

The "Pantops" Home is one of the

oldest institutions of our Mission and its work has been and is far-reaching in its influence. It has been as a shining light in the midst of great darkness. Out of it have gone some of the best Christian workers of our Mission. Many of the wives of our native evangelists, elders and deacons were trained here. Most of the girls enter the Home as heathen but leave as Christians. The Home has also mothered many orphans with sad histories. The majority of the girls in the Home at the present time have parents, many of whom are pure heathen. These girls return to their home every six months for a two weeks' visit, carrying in their hearts the seed of Christian ideals and are as living epistles of the power of the Gospel of Christ in transforming the human soul.

STEALING THE CLOTHES OFF YOUR BACK.

REV. J. MERCER BLAIN.

Did you ever hear of thieves that would steal the very clothes off your back? Well, this is a true story of how the clothes were stolen off of two men, not exactly off their backs, yet I expect that it was off their backs too.

You see it happened this way. In this part of China near Hangchow the country roads are mostly water roads. There is a wonderful system of canals in every direction. When the missionaries go out to see the country people and preach they travel and live in a boat. Our station boat is a small houseboat about thirty feet long. Coming in at the front you pass through one room and on into an inner room which is about nine feet long by six feet wide, and high enough for a man to stand up without striking his head. It has a table, a chair, and some shelves for dishes and books, and a platform on which the bed is spread, it hasn't any springs either and the planks are no softer than planks in America. When there is no one to occupy the front room we put baggage in there. Of course we have a little oil stove on which to cook. I'm afraid some of us are too lazy to do much cooking and pay the boatmen to furnish us Chinese food pretty often. Back of the house, on the rear of the boat the boatmen stay. Here they stand and work two long oars, which propel the boat. They are covered by a bamboo shed and have heavy canvass curtains all around. These are rolled up in the day time but at night are lowered and bound down with strong ropes making a tent. Well, one night not long since a missionary lady with a Bible woman were out on the boat. They had stopped for the night at a small hamlet. It was a stormy night, the wind was high and the waves were noisy. In the night they were awakened by the boatmen talking. They were saying:

"Where is my coat? Where is that coat lined with cotton? I can't find that foreign coat that was given to me. My! but I'm cold!"

What do you suppose had happened? You know that in winter the Chinese wear lots of clothes. Chinese children have on so many clothes that they look like little frogs and when they fall down sometimes they can't get up. At night the Chinese take off their clothes and use them for covering. Now maybe you can guess what happened. Some thieves came along in a small boat and stopped just long side our boat. They took a knife and cut the ropes binding the canvass and very quietly proceeded to take away the boatmen's clothes. The wind was so noisy and the thieves so quiet that the two boatmen knew nothing until they waked up cold. They tried to open the windows and steal the missionaries things but the windows were fastened. Do you know once on this same boat they did open the windows and put in their hooks and stole a lot of things. That time "Father Stuart" came walking into the city on a bright

summer day clad in a rain coat and a pair of rubber boots. Everybody laughed at him but he said he could'nt wear anything else because the thieves had "hooked" them all. And one time several years ago I was sleeping in a boat anchored in a large town. It was summer and the windows were opened and the door too. A little noise waked me up and I saw a man in the boat. I said "what affair?" He answered by taking to his heels. You ought to have seen that sight on a bright moonlight night as the missionary—not in a dress suit either—gave chase. No use trying; that fellow could run like anything and was soon over a high bridge and out of sight. Do you know when I went to dress the next day, which was Sunday, I couldn't find my socks and worse still that rascal had taken my pants too. Wasn't that a laughable state of affairs for Sunday morning!

Now I'm sure you will believe that we have thieves that will steal the clothes off your back. If you don't believe it, come and maybe you will see for yourself. You must pity these poor fellows and remember that they do not know about Jesus and think that it is smart to steal, if they can do it without being caught. We are trying to tell them how Jesus came to save them so that they will not want to do such things and you can help us, will you?

COMPARATIVE STATEMENT RECEIPTS FOR FOREIGN MISSIONS.

Receipts Applicable to Regular Appropriation— June.	1916.	1915.
Churches	$17,000.59	$13,714.75
Churches, Brazil	85.27	
Churches, Japan		11.53
Sunday Schools	523.53	509.98
Sunday Schools, Brazil	5,127.00	
Sunday Schools, Japan		5,394.00
Societies	4,013.87	2,747.80
Societies, Brazil	27.15	
Societies, Japan		59.75
Miscellaneous Donations	507.40	1,147.50
Miscellaneous Donations, Brazil	6.20	
Miscellaneous Donations, Japan		2.00
	$27,291.01	$23,587.31
Legacies	475.00	36.97
	$27,766.01	$23,624.28

Three Months April 1, 1916 to June 30, 1916,	1916.	1915.
Churches	$44,553.19	$40,232.22
Churches, Japan	4.00	11.53
Churches, Brazil	87.07	
Sunday Schools	2,238.11	1,613.25
Sunday Schools, Brazil	6,001.74	
Sunday Schools, Japan	129.01	5,489.35
Societies	11,906.75	10,230.57
Societies, Brazil	27.15	
Societies, Japan	30.00	
Miscellaneous Donations	4,699.36	5,120.51
Brazil	6.20	
Miscellaneous Donations, Japan		2.00
	$69,682.58	$62,759.18
Legacies	5,453.85	1,868.35
	$75,136.43	$64,627.53
Initial Appropriation for Fiscal Year Ending March 31, 1917		$506,034.17
Deficit March 31, 1916		62,766.04
Amount necessary for year		$568,800.21

Amount needed each month, $47,500.00.

The amount received in three months period for objects outside budget, $3,747.95.

Nashville, Tennessee, June 30, 1916.

EDWIN F. WILLIS, *Treasurer.*

"The Survey is one of the strong ties that bind me to the South," writes Mrs. F. Rice Straeffer, of Flint, Mich. "It grows better with each issue."

DO YOU KNOW?

1. Where a hospital is being conducted as a Christian institution, though the money was given to erect it by non-Christians?
2. At what station is the "Merciful and Pitiful Hospital?"
3. What other name the "Ellen Lavine Graham Hospital" has?
4. The name of the new dispensary in Mutoto, Africa?
5. The plan of the Rockefeller Foundation?
6. What recent benificent gift shows the genuineness of the religion of Chinese Christians?
7. Of two faithful lives finished?
8. What retrenchment means to the work among the women in Haichow?
9. What kind of a worker Mputu Davidi is?
10. The difference between a Mission shed and a Roman Catholic shed?
11. What beneficent work has been undertaken by a non-Christian Japanese woman?
12. Why the Evening Sunday school was started in Lavras?
13. The legend of Saint Benedict?

SENIOR PROGRAM FOR AUGUST, 1916.

Arranged by MISS MARGARET MCNEILLY.

Topic—*Medical Missions.*

Hymn—The Great Physician.
Scripture Reading—Mark 2:1-12.
Prayer.
Minutes.
Roll Call—Answer with an item of interest about a hospital, nurse or physician in our foreign fields.
Business.
Offering.
Solo—Selected.
Topical—The Nature and Need of Medical Missions.
The Missionary Doctor.
Some Results of Medical Missions.
Hymn—Must Jesus Bear the Cross Alone?
Chain of Prayer, closing with the Lord's Prayer in concert.

SUGGESTIONS.

Use freely the article, "Our Own Medical Missions" in the current issue of the Survey, for information about our own work.

From this article, also, may be gotten items of interest for roll call.

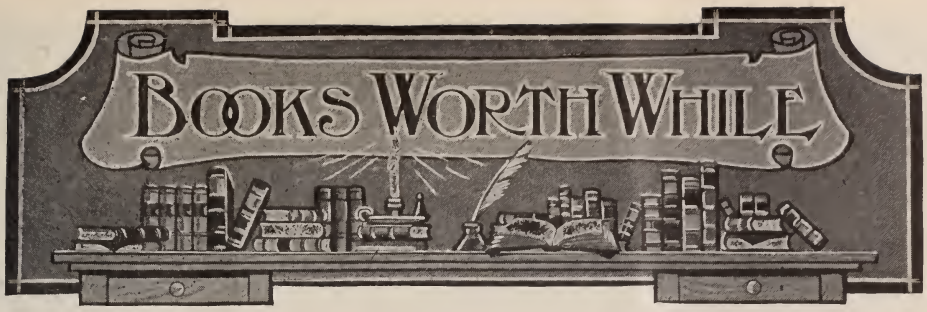
An original paper on some phase of the medical work, would add to the interest of the meeting. Material for such an article may be obtained from "Southern Presbyterian Missions Abroad," the Annual report of the Executive Committee on Foreign Missions, and also from the current issue of the Survey.

Pray earnestly for the needs of our medical work.

The articles used in the program are taken from Royal Service, an excellent publication of the Baptist Woman's Missionary Union, published in Baltimore, Md.

Note: The above program with leaflets to carry it out, may be had from the Executive Committee of Foreign Missions, 154 Fifth Ave., N., Nashville, Tenn. Single copy, 10 cents. Subscription for the year $1. These programs are issued the 15th of each month for use the succeeding month.

Any one possessing a Missionary Album of her own making will never be without the material for rendering a Missionary Program interesting. The hospital and dispensary buildings make excellent centerpieces for a page in the Album. Around these may be placed the likenesses of the Medical Missionaries and trained nurses working in the institution. The Survey publishes from time to time very striking scenes taking place in the mission hospital. Cut one of these out and paste it in, too, to give further educational value to your medical page. There are a hundred ways to make your Album of remarkable value.



The Meaning of Prayer—By Harry Emerson Fosdick; pp 194. The Associated Press, 124 East 28th St., New York City. Price, 50 cents.

Both as a book of devotion and as a philosophical discussion of the meaning of prayer this book occupies a unique place in our Christian literature. Chapter five on "Hindrances, and Difficulties" connected with prayer we think ought to be published separately in tract form, for much wider distribution than even so small and inexpensive a book as this can be expected to have. The chapter on "Prayer and the Reign of the Law" discusses in the most admirable manner the deepest philosophical questions connected with prayer with the most charming simplicity and lucidity of style and expression. We cordially commend this book to the readers of the Missionary Survey.

Mohammed or Christ—By Samuel M. Zwemer; pp 292. F. H. Revell Company, 158 Fifth Ave., New York City. Price $1.50 net.

In this volume Dr. Zwemer has gathered together articles previously published in *The Constructive Quarterly, The Missionary Review of the World,* and the *International Review of Missions.* In his accustomed vigorous and incisive style the author reminds the Church once again of the greatness and urgency of the Moslem problem. It is an alarum call to the Church to prepare itself to meet the new opportunities and responsibilities that will follow the great world war, especially in the Turkish Empire, Arabia and Egypt. All those who are interested in this great problem will find this book full of information and stimulus and also of encouragement to faith.

Early Songs for New Americans—35c paper, 60c. cloth. By Mrs. Mary Clark Barnes, author of the New America, will be welcomed by all who are interested in teaching English to Foreigners. The lessons are arranged from Bible stories, and are very short and simply told. There are appendices giving helps for teachers, etc.

The Church and the Foreigner—15c. Edited by Charles Alvin Brooks presents a Christian service program for the local church. It treats of teaching English to adult foreigners, working with the children, the vacation school, the story hour, occupations for girls and boys, etc.; each chapter being by an expert.

"The Chrysalis,"—$1.00, is a book of rare poems by Logan P. Martin, of the Federal Prison, Atlanta, Ga.

These verses are not mere rhymes, they are the true poetic expression of a soul refined and sweetened in the furnace of affliction. They range from "Lines to a Roach" to "Evidences of God," and in all the spirit of the man speaks through his words.

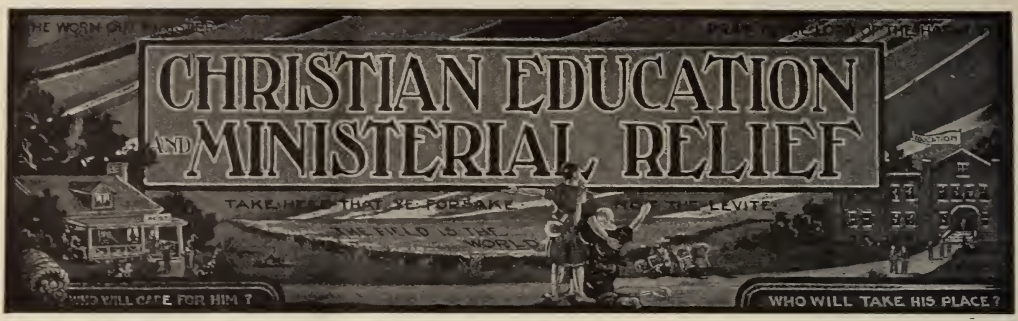
As a contributor to the little prison publication, "Good Words," Mr. Martin's poems have attracted wide and favorable attention from many discriminating critics. His purpose in publishing the collection is to obtain means to help him make a new start in life when released from prison, and his laudable effort should meet a generous response.

The Iron Cross—10c. By James Church Alvord, is a wonderful story which was awarded the $100 prize offered for the best short "Peace" story. It has a powerful plot and grasps the imagination by its dramatic development.

Those interested in the peace policy as opposed to the so-called "preparedness," will be glad to know that free copies may be procured from the Congressional Record, Washington, D. C., of the speeches of Hon. C. H. Tavenner in the House of Representatives, on The World-Wide War Trust and the Navy League Unmasked.

Life in Mormon Bondage—By Mrs. Anna Eliza Young is an interesting and graphic narrative of the origin and growth of the Mormon Church. Mrs. Young was the nineteenth wife of Brigham Young, and was herself the daughter of a woman who was forced to see the sanctity of her own home destroyed because of her husband's later marriages.

This book has a distinct message at a time when the Mormon Church has its emissaries by the thousands in the South, and is making such gains in membership that it has a headquarters in every state, and is pouring its flood of literature into every home. It has recently erected in Atlanta, Ga., a handsome house of worship.



Address All Communications Relating to this Department to
Rev. Henry H. Sweets, D. D., Secretary,
122 Fourth Avenue, Louisville, Ky.

Make All Remittances to
Mr. John Stites, Treasurer,
Fifth and Market Streets, Louisville, Ky.

THE CHURCH'S CALL TO THE ELDERS.

The General Assembly of the Presbyterian Church in the United States adopted the recommendation: "That our Ruling Elders be requested to present the cause of Ministerial Relief to each church in our bounds."

In this connection we wish to call the attention of all of our Elders to a report adopted by the elders who were commissioners to the General Assembly of our sister Church at Cincinnati, Ohio, in 1885.

A Sacred Obligation.

"That the Church is under the most sacred obligations to care for her disabled ministers is obvious from the relation which the gospel ministry bears to the Church. A living ministry is one of the foremost and most precious of the ascension gifts of our glorified Lord to his Church—to be prized as his gift, to be used as his gift, and to be cared for as his gift. As in other forms Christ lives and manifests his presence in his Church, so does he preeminently in the person of those called by his grace and imbued by his spirit, who have been separated to his service and have spent the vigor of their lives in making known the savor of his name.

Our Honor Involved.

But the Church does not regard her obligation to Christ for such a gift as wholly discharged when some equivalent is rendered for its direct and immediate benefits. The honor of Christ's name is involved in the proper care and maintenance of those whose "strength has been weakened in their way," and of those who "having served their generation, by the will of God" are laid aside from the further exercises of their ministry by sickness or by the infirmities of age. Nor are their families, often left destitute by their death, to be uncared for.

This obligation has been fully recognized in the Presbyterian Church by the establishing of the work of Ministerial Relief: but its provisions are so slight and desultory, that they show a very partial and inadequate sense of the value of Christ's gift. It is time our Church should awake to a full sense of its duty to these worn-out servants of Christ, and charge herself with their proper maintenance.

The Elder's Opportunity.

During the present Assembly many of us have been deeply moved upon this subject. We have felt a special call to go forward, actively and earnestly, in this matter. The hearts of the pastors are with their "suffering brethren," but many of them feel a reluctance to press home this subject upon the hearts and consciences of their peo-

ple. It seems to them like pleading for themselves or claiming their own right. We do not think there should be this reluctance, but we can understand the feeling that underlies it, and we can sympathize with it. And it constitutes an obligation, all the more imperative and sacred, for the elders to give their hearts and hands to the important work of this cause. We ought to esteem it both our duty and our privilege to bring this cause before our people, so that in every congregation systematic and liberal contribution may be made to it. In few things can we better uphold the spirits of our pastors than in giving our time and strength to this blessed work.

A Practical Solution.

Let us, then brethren, charge ourselves with the personal duty of seeing that every member of our Church and every member of our Sabbath schools shall thoroughly understand the nature of the sacred claim of these wards of the Church. The heart of the eldership should be tender on this subject. If the people are instructed they will promptly, heartily and generously respond. Let us solemnly, and in the fear of God, charge ourselves with this responsible duty. While we use all proper efforts to induce the rich to devise liberal things for this work—especially to make generous contributions to its Permanent Fund—let us give our special attention to the annual contributions of the churches in which we respectively hold office. If the amount secured by the general collections on the Sabbath for this cause be not a fair proportion of the benevolent contributions of the Church, let it be supplemented by our personal appeals to individuals throughout the congregation. Let us see to it that our yearly offerings be not fitful and spasmodic, but systematic and proportionate year after year.

A Call to United Action.

Brethren of the Eldership! The honor of Christ's name is involved in the proper discharge of this duty to his ministers. The cause is urgent. The claim is just. The means are ample. A united, energetic, persistent movement on our part, all along the line of the Church, will fill the impoverished treasury of Ministerial Relief, and gladden the hearts of hundreds of Christ's servants who, after long and faithful service in the ministry, look to it as their only means of support in their sickness or helpless old age.

They Are Worthy.

None could be more worthy or deserving than the faithful ministers of the gospel. They are not in need because they have been improvident or indolent. Nor because they might not have achieved financial success in other spheres of life. But they deliberately chose a field of service which they knew would yield very small financial returns. They chose it for the good of their fellows, in obedience to what they regarded as the call of God. Their very love for their Master and those whom he came to redeem, inspired their hearts and gave alacrity to their feet. No thought of self-denial, or insufficient remuneration disturbed them. Gladly they gave themselves, their lives to the glorious work of serving the Lord Christ through ministry to those who were the objects of his love. They sought them out in the neglected places, gathered together scattered groups in sparsely settled regions, from lonely farms and struggling villages, from mountain towns and seaside hamlets, miners, lumbermen, herdsmen, fishermen were encouraged, taught and comforted. Their labors promoted patriotism, honor for the law, regard for human rights. It made every locality where they lived and labored more desirable as a place to live, enhanced the value of real estate, protected life and property. Many of them have lived to see the small settlements in which they began their work grow into large,

prosperous communities. But only in rare cases did they share in this material advance. What philanthropy could be more useful and just than to seek out these patriots and servants of God and guide their wayworn feet into the paths of rest and comfort before they are motionless in the grave!

We are prepared to furnish facts and illustrations to assist in the presentation of this work. We will gladly supply leaflets, pledge cards and collection envelopes. For further information, address Rev. Henry H. Sweets, Secretary, 122 S. Fourth Avenue, Louisville, Ky

THE CHURCH'S EDUCATIONAL POLICY.

DR. ROBERT MACKENZIE.

While the educational work of the Church has been somewhat thoroughly analyzed and portions of the whole committed to special agencies, we venture the suggestion that there is a work of synthesis which has been somewhat neglected, and this work, in our judgment, can best be done by the three Boards working together in the closest co-operation. The cause of Christian education is one, and it is only as the fundamental principle upon which the Church builds all of its educational work is laid deep in the hearts of its members that any of the parts of the whole task can be carried to successful issue.

Unless people believe that education is dangerously incomplete without religion, they will not give diligent heed to the necessity for the religious instruction of their children in home and Sunday School and young people's society, nor will they provide adequate equipment for such instruction. Indeed, it is only this faith which will revive the family altar and cause men and women to devote themselves to the perfection of the Sunday school system.

Unless Christians accept the principle that religion is essential to a complete education, they will not give of their means for the maintenance of Christian colleges nor for the provision of a religious atmosphere and influence at our State universities.

Unless the people believe in the necessity of religious instruction, there will soon be no material for the Christian ministry and no demand for such a ministry even if it could be provided.

Fundamental, then, to the specific work of these three agencies of the Church is a propaganda which shall awaken to new life the slumbering tradition that Presbyterians really believe in Christian education, and we believe the three Boards can and should devise a plan by which they may work together as one in laying upon the hearts of the people the importance of giving to the youth of today that vision and that power which made our forefathers so influential in shaping the destinies of the nation and in leading the Church into world-wide missionary activities

PLACE OF THE CHURCH COLLEGE.

It is now generally agreed that the burden of religious education is on the Church. We are told that the Church must make provision for such education or our youth must go without. The Special Committee on Religious Education has emphasized this truth.

It is agreed, too, that while children live in the home the Church must seek to discharge its duty as religious educator mainly through the home itself and the organizations of the local church. But when the boy leaves home, what then? Has the Church no further duty? Rather it has a double duty. In brief, the duty is this: It should provide an institution which, as nearly as possible, shall take the place of the home.

It may not be the duty of the Church to educate a boy in science and art or

even in the humanities, but it is the duty of the Church to develop youth into Christian manhood. Therefore, because multitudes of boys and girls do go away from home in order to be educated in science and art, the Church must maintain truly Christian schools in which the boys and girls may receive this higher education and at the same time be developed and strengthened in Christian character. Nor is the end in view accomplished merely by adding religious instruction to the other courses. Something more than instruction is needed. It is the wise and loving guidance of the young life in its development, that it may steadily glow unto the measure of the stature of the fullness of Christ.

FOR THE MAKING OF MANHOOD.

The fact should be emphasized that the Church is in the business of educating youth for the purpose of making men. No one should object if institutions founded and fostered by the Church enlarge their scope, but the aim of the Church and the reason why its members are called upon to maintain schools are not to provide only special training, but to develop boys and girls into cultured, Christian manhood and womanhood. The Church could afford to leave special and professional training to other institutions as it leaves ministerial training to the theological seminaries, but all experience goes to prove that for the development of Christian manhood the very best educational institution is the true Christian college, where are most nearly supplied the influence, direction and instruction which should characterize the Christian home, and the Church must maintain institutions of this type.

The important period in the life of a youth, the period which gives the final color to his character, purpose and world-view, may be roughly described as the period between the ages of fourteen and twenty. Through the greater part of this period he is a boy. During the latter part of it the youth may be described as alternately boy and man, for it is a transition period during which he is neither boy nor man all the time. At this time he requires the most careful and sympathetic guidance for the proper development of the manhood which is struggling for supremacy, and his needs during this period can best be met by an educational institution which is designed especially for the purpose.

The true university and the professional school exist primarily for the training of persons who have attained to manhood. Their methods are usually such as are suitable to graduates rather than undergraduates, and their emphasis is likely to be upon subjects rather than upon individual development; hence their general atmosphere cannot be so beneficial to the boy (he may be more accurately described as the near-man) as is the atmosphere of an institution which aims primarily to develop individual lives. As such development is the business of the Church, it is to the maintenance of institutions of the latter type that the Church should bend its energies, and through such institutions it should exercise its educational ministry. Upon the faithfulness with which it discharges this duty depends in large measure the future of the Church, the perpetuity of its benevolent institutions, the producction of a Christian citizenship and the stability of the nation itself.

Do you have family prayers? Do you use the prayer calendar each day and remember the missionaries by name? Now would it not be fine to turn in your album to that missionary's likeness and pass it around the circle, before the prayer? Your household would get to knowing them and petitions would be very definite and real, would they not?

THE CHILDREN'S CRUSADE.

MILDRED WELCH.

When you were asked some years ago to help raise the Endowment Fund for old ministers you answered as we knew you would. Now the church is trying to raise a larger fund so that there will be no danger that our aged ministers will be left to suffer when they are old and gray-headed and can work no longer. She needs your help, your gifts, but above all, your love and interest for her "old soldiers", and that is the reason we want you to join in a "Children's Crusade" to help them.

You know the Crusades were the wars in which for nearly two hundred years the Christians of Europe fought to win the Holy Land from the hands of the Saracens.

At last when kings and nobles, peasants and soldiers had laid down their lives by thousands, a priest suggested that the children should go on a crusade.

From the very first the children's hearts took fire at the thought of winning a victory in the very place where the noblest and bravest warriors of Europe had gone down in defeat before the Saracens, and of wresting from their power the land where Christ had lived and suffered.

From villages, towns and country in Germany and France, the children came until there were a hundred thousand boys and girls gathered in three armies.

One by one the armies set out on their march to the blue Mediterranean, which, they were told, would part and let them pass through on dry land to Palestine.

What a strange and wonderful sight it must have been to those who saw the little Crusaders set out, seven hundred years ago, clothed in pilgrim dress, the red cross of the Crusaders on their arms, holding their banners high in air and singing as they went.

Sometimes the way led through sunny and pleasant fields and the children plaited crosses of flowers and grasses and gazed in wonder at the ancient towns and old walls they passed. Sometimes—and it was oftenest this—their path lay through dark forests and over swollen rivers, and when night came they lay down to rest by the roadside, on the banks of streams, in the woods and under the quiet stars.

They had no provisions with them and as the march grew harder, the weaker ones dropped out and lay down at night to wake no more. The German children had to cross the Alps, and that terrible road, with its dark gorges and lonely passes, was strewn with the tender bodies of little ones who had died of hunger, disease and cold.

Of the living children, seven thousand set sail at last for the Holy Land, but they were taken captives and sold as slaves to the Saracens They never reached Jerusalem, nor ever saw again their own homes, but died in a strange land and in the service of cruel masters. It was a sad ending for the Children's Crusade. But it was not in vain, for the children gave their message to the world and the story of what they suffered comes as a challenge to the children of today.

Do the boys and girls of our church love their Lord *less* than the children did seven hundred years ago? We do not believe it and so we call you to enlist in a new Crusade, not to rescue His grave from the infidels, but to rescue His servants, the old ministers, from poverty and suffering. Just think what you could do if each one of the one hundred and eighty-five thousand children in our Sunday schools gave *one* penny to help!

Lift up your eyes and look! Don't you see them? There they are, the one hundred and eighty-five thousand boys and girls of the church. Rank on rank, line on line, they stand, the blue banners of the church, the crimson banners of the Cross floating above

them and the sound of the children's voices is like the sound of many waters as they sing their victory songs.

Will you go on this crusade? Then just enlist, or get your father and mother to do it for you, by bringing your gifts for the old ministers to Sunday school or church, or by sending them to Mr. John Stites, Treasurer, 122 Fourth Ave., Louisville, Ky.

DIAGNOSIS AND PROGNOSIS.

REV. JOSEPH B. HINGELEY, D. D.

The following lines are taken from the Annual Report of the Board of Conference Claimants of the Methodist Episcopal Church of which Dr. Hingeley is the secretary:

Dr. Hingeley is now leading this great body of Christians in a most successful campaign to secure fifteen million dollars as a "Connectional Endowment Fund for Ministerial Relief."

What is the present diagnosis of the condition of Methodism as to this cause?

The pulse is indicated by the increased amounts which come annually to the retired ministers, the widows and orphans. It is no small thing that three more ministers received $600 last year than two years ago, or that 24 more veterans received $500 in 1915 than in 1913! Or that 91 more received $400 in 1915 than in 1913! Or that 249 more received $300 in 1915 than in 1913! Or that 407 more received $200 than in 1913! Or that $600,000 more was distributed to claimants in 1915 than in 1908!

The breath of the situation is indicated by the currents of information and inspiration which have been set in motion through the agency of the Board. Two thirds of all the expenditures of the quadrennium—the money being raised outside of the automatic income of the Board—was used in sending inspiration to the church by means of millions of pages of pamphlets, thousands of columns in the Advocates and other publications of the church and many times more space through the public press.

The strength, sinew, and enduring qualities of this movement are illustrated by the $6,000,000—later reports will show more—in process of perpetual investment, and by campaigns now in progress to increase them to at least $10,000,000.

The brain of this cause lies in the co-operating agencies represented by the bishops, ministers, and laymen, under the leadership of the Commissions and Agents elected by the Annual Conferences and—to a degree which is greatly appreciated but scarcely estimated—by the leadership of this Board.

The heart of this imperial cause is the love and reverence of all good souls for the men who brought them to Christ, and who conserve the highest interests of their lives. Methodist people love the Veteran Ministry and are waiting to be led to large giving as an expression of great love.

Any gratification which comes from the work of the Board is reduced to humble proportions when we realize what might have been done had the Board been adequately financed. Too much energy has been required *to get money for leadership*, and now at this crisis, when the Ten-Million-Dollar Campaign is on in so many places, we ought to be in a position to take vigorous hold wherever the opportunity is open, and to see the Conference programs through. *The Board deserves and should have its place in the sun* in the Financial plan of the Church! Its place should be secure in the budget of the Commission on Finance. The church at large—*not the many Veteran Preachers and widows*—should finance the cause!

THE WOMAN'S AUXILIARY
OF THE
PRESBYTERIAN CHURCH OF THE U.S.
OUR COMMISSION "Go ye into all the world and preach the Gospel to every creature".

MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, CORNER PEACHTREE AND TENTH STREETS, ATLANTA, GA.

"That in all things He might have the pre-eminence."

This is my Father's world.
O let me ne'er forget
That tho' the wrong seems oft so strong,
God is the ruler yet.

This is my Father's world.
The battle is not done.
Jesus who died shall be satisfied,
And earth and Heaven be one.

This is my Father's world.
Should my heart be ever sad?
The Lord is King—let the Heavens ring,
God reigns—let the earth be glad.—*Maltbie D. Babcock.*

REPORT OF GENERAL ASSEMBLY'S STANDING COMMITTEE ON CHURCH SOCIETIES.

NEAL L. ANDERSON.

THE progress made by the Women's Auxiliaries in systematizing and unifying the work of the Women's Societies in the Church is a manifestation of the blessing of God upon this branch of the Church's activities, and sets His seal upon the wisdom of the action of previous Assemblys.

We note with gratification the change in the name of the various Synodical, Presbyterial and local organizations to Auxiliaries, as adding new dignity and importance to the organized work of the women, and removing much confusion in the use of the adjectives "Presbyterial" and "Synodical" without a substantive which they might define.

The Fourth Annual Report of the Women's Auxiliary sets forth with admirable fairness and clearness the work of the women of the Church and should be read by every pastor and ruling elder in the Church.

The Constitution and the Annual report present a lucid statement of the relation of this work to the regularly constituted authorities of the Church, and remove any possible interpretation of the organized work of the women as other than whole hearted loyalty to the principle of the government and control of every branch of the work of the Church by its various courts.

We call special attention to the fact that the women are earnestly pleading for more interest and heartier co-operation in the work on the part of Synods, Presbyteries and Sessions. They have no other desire than to follow the leadership of the Church through its official representatives, they only complain that in some quarters this leadership is lacking.

We have here a living, potent force for the advancement of the Kingdom of God. Those in charge of this splendid body of Christian women plead for guidance lest they unwittingly blunder.

Move forward they must,—if they move not wisely the fault must lie at the door of the Church, to whose authority they yield loyal and loving obedience, for failing to furnish them the guidance they so earnestly seek.

The restiveness of a Deborah in the presence of active enemies, and an inactive and timid Israel had upon it the seal of God's blessing, and if the Church of today is to maintain the Scriptural form of the relations that should obtain between the sexes in its life, the men, and particularly the authorities of the Church must themselves be alert and active in their divinely appointed leadership of the service of the Kingdom.

We recommend:

1. That the Assembly approve the plan of organization embodied in the Constitution of the Women's Auxiliaries, and the adoption of a uniform name for the various constituent bodies, namely, "Local Women's Auxiliary," Presbyterial Women's Auxiliary," "Synodical Women's Auxiliary," "Women's Advisory Committee."

2. That the Assembly commend the earnest desire of the women for more effective relations between the auxiliaries and the constituted authorities of the Church, and urge upon its Synods and Presbyteries to select for their Committees on Women's Work, men who will give the sympathetic interest and support it so richly deserves.

3. That the Assembly urge upon Pastors and their Sessions to secure the co-operation of the various women's organizations in their churches with the auxiliaries.

4. That the Assembly express its appreciation of the self-sacrificing service of the women of the Church as manifested in their large gifts to the causes of the Church, and since no statistics can even approximately represent the service rendered by the women, that attention be called to the fact that after all the highest value of this service is to be found in the Educational, Inspirational and Spiritual factors of the work of the auxiliaries, rather than in the funds raised.

5. That the Presbyteries be requested to direct their Sessions to see to it that all the causes of beneficence have their proper proportion in the work of the local societies.

6. That the financial reports of Auxiliaries and Societies embrace, so far as possible, work actually done through their organized activities.

7. That wherever especial activities outside the regular beneficences of the Church are undertaken by Presbyterial or synodical Auxiliaries, or local Auxiliaries or individual Societies, it should be with the co-operation and approval of the Sessions of the local Churches, or the Synodical or Presbyterial Committees on Women's Work.

NEAL L. ANDERSON.

A PRACTICAL PLAN OF ORGANIZATION FOR COUNTRY CHURCHES.

By L. LEE CRUTCHER.

ORGANIZATION is the forerunner of interest and success. In this day of systematic living and progress, we need the zeal and impetus to be gained from contact and the exchange of ideas. Organization brings this to pass, and welds us more solidly together, and leads us on to more perfect work.

We all admire well organized bodies, whether secular or religious, and we so often advise them, but when we try to carry out this advice, we find ourselves confronted with many difficulties that seem impossible to overcome.

It is a conceded fact that organizations are more difficult to effect in the country than town. The obstacles that confront us there are more real, and not the mere figments of our fancy that we

conjure up to satisfy our consciences and permit us to fail in our honest duty. But let us look at some of these obstacles and see if we cannot surmount them.

The main reason why so many of our country churches have no women's organizations in them, is not due to lack of interest on the part of these women, but from three very able reasons.

These reasons may be summed up as follows:

1st. Bad, and sometimes impassable roads for a good part of the time.

2nd. The lack of means to reach a distant meeting place.

3rd. The lack of spare time that almost every woman that lives on a farm finds confronting her.

Now, we are presenting a plan whereby a country church may have a woman's society, and not run amuck of any of these reasons.

1st. You will not have any bad roads to travel.

2nd. No conveyance will be needed to convey you to esese meetings.

3rd. The time you will have to devote to the study may be the spare moments that you may have throughout your day.

Now let us be more explicit: We propose a Missionary Society conducted on the plan of a Home Department of a Sunday school, but without a visitor, the work being done through the mail. There should be the same officers as are in other societies, and also the gifts and dues, but the study, reading and prayers to be done in the home.

Have your president collect the literature for six months' of a year's study and see that it reaches all the members in this way.

First procure some large envelopes, such as merchants use in mailing packages, and into these divide the literature that has been collected. You should have five or six, or even more envelopes, according to the number of members in the society, and the amount of literature collected.

In each of these envelopes put also a list of the members' names in the order that they are to receive the envelopes, and then mail them to the one whose name first appears on the list enclosed. This lady should keep it a week, or the time agreed upon, but each lady should have it over at least one Sabbath, and after that time she marks opposite her own name the time it is mailed and then mails it on to the name that next appears on the list, and that lady does the same, and so on down the entire list until all have had all the literature.

Now if there is more than one envelope, and each envelope has a different starting point, each lady will have some literature almost every month in the year. It will be better to have just a little in each envelope and more of them, as thereby all will be able to read all contained therein.

Of course, all must agree to pray for all the phases of the work, for after all that is the plan that our Father has for us all to work upon.

If every member will faithfully read, pray and give to all the Causes, and with the envelopes use the Survey and Prayer Calendar, they will be as well informed as any member of any society that holds meetings regularly.

Now as to dues, the Treasurer will provide every member with a mite box and they will drop in their dues every month as they fall due, also any other money they may feel that they can spare or desire to give, and at a meeting at the close of the year all come together and open them, and more interest will be aroused.

If possible, a society like the one described should hold from two to four meetings a year of a social nature, at the home of one of its members. Either an all-day meeting, or one in the afternoon, and carry some simple program, or discuss the literature read, and any news of interest in regard to missions.

At these meetings sewing may be

done, either for the orphans, or the poor around, or even your own mending and darning, which may be done through all but the devotionals.

Do you not think that such a society could compete favorably with any other society that holds its regular meetings, and send a delegate to the Presbyterial with as fine a report as any other?

And then how many will really know more, pray more, and give more than they did before, and all because they are organized, and are doing systematic study together with others who are reading of and praying for the same subjects.

Can we not try this plan, and see if we cannot organize ourselves together with the thousands of women all over our fair Southland? We are asking this of you, and are praying that you will see your way clear to encircle some of the obstacles that confront you, and thereby enable us to reach our goal, every woman in a Missionary Society, and reading of, and praying for the coming of Christ's kingdom on earth.

Natchez, Miss.

ANNUAL MEETING WOMAN'S ADVISORY COMMITTEE.

The fourth annual meeting of The Woman's Advisory Committee convened in the First Presbyterian Church of Norfolk, Va., Thursday, June 15th, at 3 P. M. Mrs. Chris. G. Dullnig of San Antonio, Texas, Chairman, presiding.

Mrs. S. H. Askew led the Quiet Hour, bringing us a message from Micah, 6:8, which made us feel very humble.

Mrs. B. C. Pond, of Norfolk, extended greetings from her local society and the church, and Mrs. S. D. Walton extended cordial greetings from the Virginia Synodical.

In the absence of Mrs. Sydenstricker, the response to these greetings was gracefully made by our superintendent, Mrs. Winsborough.

Mrs. Dullnig then graciously welcomed five of the six new members of the Advisory Committee, Mrs. Ralls, of Oklahoma, being detained temporarily; after which the following members responded to Synodical roll call:

Mrs. James W. Bruce, Alabama; Mrs. Walter McCoy, Appalachia; Mrs. J. B. Nunn, Arkansas; Miss Eliza H. Denham, Florida; Mrs. William M. Charlton, Kentucky; Miss Jordena Flournoy, Louisiana; Mrs. Frank W. Lane, Missouri; Mrs. W. B. Ramsey, North Carolina; Mrs. M. B. John, (alternate) South Carolina; Miss Ella Cummins, Tennessee; Mrs. Chris. G. Dullnig, Texas; Mrs. S. D. Walton, Virginia; and Mrs. Ernest Thompson, West Virginia. Mrs. Archibald Davis of Georgia, was detained by S. S. duties, and Mrs. Lebby, of South Carolina, by illness, as was Mrs. Sydenstricker, of Mississippi.

After the closing prayer by Mrs. McLauchlin, the delegates were delightfully entertained in the home of Mrs. F. S. Royster.

Thursday evening Mrs. Askew gave a brief talk on The Minor Prophets for Our Age, after which Mrs. Winsborough made a splendid address, The Challenge of the Hour being her theme.

Th Coming of the King was Mrs. Askew's topic Friday morning and after her helpful quiet hour, and reports from Mrs. Davis of Georgia and Mrs. Ralls, of Oklahoma, Mr. R. E. Magill, of Richmond, told of the work of S. S. Extension and Young People's Work. He was followed by Mr. Megginson, Dean of the Training School who asked permission to introduce Dr. Glass, the successor of Dr. Phillips.

Dr. S. L. Morris, of Atlanta, was detained by illness in his family and a slight accident to himself, and Dr. Sweets was prevented from coming by a press of business.

Dr. Egbert Watson Smith of Nashville, made a stirring appeal for Foreign Missions in the brief time allowed him, and gladly answered some pertinent questions.

After a very comprehensive talk by

Annual Meeting of "The Woman's Advisory Committee," at Norfolk, Va., June 15-19, 1916.

Mrs. Winsborough on the Woman's Auxiliary, which she illustrated with a chart drawn on the black-board, a delicious buffet luncheon was tendered the delegates and their hostesses, by the Ladies' Aid Society.

At 3 P. M., Mrs. Askew gave a very practical and Scriptural Quiet Hour talk on Clothes, after which the Presbyterial presidents had a conference while the Woman's Advisory Committee met in executive session with the Superintendent and the Supervisory Committee.

More than a dozen Presbyterial presidents were in attendance. five coming from Georgia, one from Florida, and other states.

The pageant "Christ in America" was splendidly enacted on the church lawn at 8 P. M., under the able supervision of Mrs. James Campbell of Norfolk.

The deacons of the church secured a small boat Saturday morning and the delegates enjoyed a delightful ride over the bay to Hampton Institute where they were met by Dr. Friend, Dr. Phenix and Mrs. Hyde, who showed them through the various buildings where the students are trained for their life work. While partaking of a delicious luncheon, daintily served in the restaurant, a colored quartette made melody such as we seldom hear. You may be sure we were loath to leave this interesting spot when Mrs. Pond reminded us that we must return to Norfolk.

At 11 o'clock Sunday morning, Dr. Egbert Watson Smith preached a text found in Proverbs 11:25.

Just preceding the 8 o'clock service on the church lawn, Mrs. Bruce conducted a very helpful vesper service in the chapel. The pastor, Dr. Stuart Nye Hutchinson preached on the "Responsibility of Missionary Leadership," which he conceived to be:—1st, What the Gospel really is; 2nd, To educate the church about missions; 3rd, Mobilization of the prayer forces of the church; 4th, To lead the young men and women to consecrate themselves to Christian work, and 5th, To impress upon Christian men and women everywhere their personal responsibility.

Monday morning the chairmen of Standing Committees made their formal reports which were interesting and provoked much helpful discussion in conference together around a long table. The In-As-Much Society served a splendid luncheon at noon, and the reports of Committees were concluded before we heard the report of the Treasurer, Mrs. D. A. McMillan, and

proceded to the election of officers. Mrs. Chris. G. Dullnig was re-elected chairman, and Mrs. S. D. Walton, vice-chairman. As Mrs. J. B. Nunn was ill and had to remain home, it was necessary to elect a new recording secretary. Mrs. James Bruce, Mrs. G. T. Ralls and Mrs. W. B. Ramsey seemed equally popular; but Mrs. Bruce was unanimously elected on the final ballot.

Tuesday morning was taken up with the appointment of Standing Committees for the year, who then met in group conference till noon, when we were again refreshed by a dainty luncheon served by the Woman's Missionary Society.

The church was at all times beautifully and tastefully decorated with fresh flowers and delightful music was interspersed throughout the program. Mrs. R. L. DeJarnette, and Mrs. Henry Perkins also entertained the delegates at tea, and every hostess seemed tireless in her efforts to make the visitors desire to remain in Norfolk indefinitely.

The Woman's Advisory Committee will meet at Montreat in 1917, the Wednesday previous to the Woman's Summer School of Missions.

Respectfully submitted,

ALBERTA RIVERS CHARLTON.

(Mrs. W. M.) *Kentucky.*

A PLEA FOR THE TWELVE.

MRS. E. C. CRONK.

8,748 Hours in the year.
12 For the Missionary Society.

8,736 Balance on hand.

It is not much to ask—12 from 8,748—yet it is more than most of us give.

Our Saviour gave His life for missions.

Is it asking too much that we should give 12 hours a year to prayer for, and study of that for which the Son of God, gave His life?

This is not a plea for money nor a plea for work.

It is a plea at the first of the year for twelve of the 8,748 hours of the year, for the Missionary Society.

We need givers and we need workers, but the most discouraging thing to missionary leaders is the poor attendance at the meetings.

Whether you belong to the Society or not, you are invited to attend the meetings this year. Will you give 12 hours to Missions this year?

We lead such busy lives that unless we plan ahead, many important things are crowded out.

Most of us have a sort of general expectation of attending the meetings, but first one thing and then another comes up and the missionary meetings are crowded out. We would not definitely throw them out and avow our purpose not to attend, but gradually they are crowded out.

Make twelve engagements for this new year.

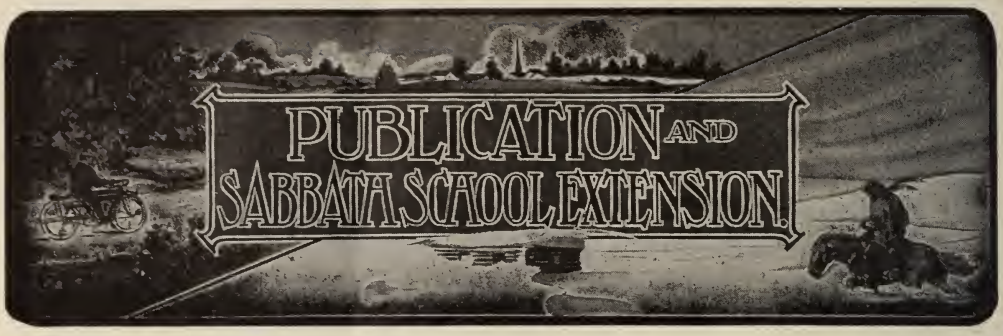
Set aside one hour of each month now.

Write down the date where you will see it and not forget it.

Hold these engagements sacredly above petty interruptions and flimsy excuses.

Plan definitely to attend the twelve meetings of the year.

Now run back through the magazine and glance at the boxed-in fillers at the bottoms of some of the pages about the Missionary Album. The plan has been sealed for execution and full details will appear in the Survey for September.



Branch Department at
Texarkana, Ark-Tex.

PUBLISHING HOUSE,
6-8 North Sixth Street, Richmond, Va.

"INSTEAD OF THE THORN."

OUT IN the Kentucky mountains some devoted young people, under the leadership of Mr. S. B. M. Ghiselin, a student from Union Theological Seminary, are conducting Mission Sunday schools through the summer. A detailed report of their work through June furnishes evidence of rare investment for the Master, yielding good dividends.

The report follows:

Smoot School House—Total attendance for the month, 110; Mill Branch, 82; Kingdom Come, 61; Dry Fork, 85; Big Branch, 125; Sugar Grove, 134; Owens Branch, 36.

NOTES.

Messrs. Bennett, Friarson, Poole and Ratchford, all ministerial candidates of Davidson College and Miss Persinger, an experienced teacher from Virginia, are our summer Sunday school workers with headquarters at Stuart Robinson College, Blackey, Ky. They spend from Monday until Wednesday at Blackey. On Monday a conference of the previous week's work is held and the Sunday school lesson for the next Sunday is studied together. The workers have singing and prayers on these evenings spent at Blackey. The workers spend from Wednesday till Sunday living and mingling with the people.

The people have very little regard for the Sabbath. We notice that at times they grind meal, haul corn, hunt, fish, keep stores open, play ball, etc., on Sunday.

Mr. Bennett, during his first week, walked about 80 miles in making preliminary surveys of territory in which we hoped to locate and work.

Miss Persinger walked a long distance up a steep mountain to find the man of the house. She explained she would like to start a Sunday school and asked him if he would help. He replied, "I take no *hand* in no sich."

On Saturday, June 19, a man was shot dead in Blackey. It is an awful thing to hear the bullets cracking and to go to the spot, and find a man lying dead. That is what we did. Fifty-one bullet holes were in his face and neck. Women and liquor were *at the bottom* of the trouble.

"If any man be a worshipper of God, and doeth His will, him He heareth." Will *you* not ask God to bless our feeble efforts?

Mark the prophecy: Hundreds of Survey subscribers will be making Missionary Albums this Fall. From thirteen Synods have come an enthusiastic reception of the Plan. See references on pages 589, 600, 604, 612, 618, 624, 629 and 637.

MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

AFRICA-CONGO MISSION

AFRICA. [46]

Bulape. 1897.

*Rev. and Mrs. H. M. Washburn
Rev. and Mrs. R. F. Cleveland.
Rev. and Mrs. C. T. Wharton.

Luebo. 1891.

Rev. W. M. Morrison.
Rev. and Mrs. Motte Martin.
Dr. and Mrs. L. J. Coppedge.
Rev. and Mrs. A. L. Edmiston (c)
*Rev. and Mrs. L. A. DeYampert (c).
*Miss Maria Fearing (c.)
*Rev. and Mrs. C. L. Crane,
Mr. T. J. Arnold, Jr.
Miss Elda M. Fair.
*Rev. and Mrs. N. G. Stevens.
Mr. W. L. Hillhouse.
*Rev. T. C. Vinson.
Rev. S. H. Wilds.
Dr. T. Th. Stixrud.
*Rev. and Mrs. A. C. McKinnon
†Mr. and Mrs. T. Daumery.
*Rev. and Mrs. J. W. Allen.
Miss Grace E. Miller.
Mr. B. M. Schlotter.
Rev. and Mrs. W. F. McElroy
Rev. and Mrs. C. R. Stegall

Mutoto. 1912.

Rev. and Mrs. Geo. T. McKee
Rev. A. A. Rochester (c).
Rev. and Mrs. Plumer Smith.
Dr. Robt. R. King.
†Miss Margaret Van Leaucourt.

Lusambo. 1913.

Rev. and Mrs. J. McC. Sieg.
Rev. and Mrs. R. D. Bedinger.

E. BRAZIL MISSION. [13]

Lavras. 1893.

Rev. and Mrs. S. R. Gammon.
Miss Charlotte Kemper.
Rev. H. S. Allyn, M. D.
Mrs. H. S. Allyn.
*Mr. and Mrs. C. C. Knight.
Mr. and Mrs. B. H. Hunnicutt.
Miss R. Caroline Kilgore.
Mr. and Mrs. F. F. Baker.

Piumhy. 1896.

Mrs. Kate B. Cowan.

Bom Successo.

*Miss Ruth See.
Mrs. D. G. Armstrong.

W. BRAZIL MISSION [10]

Ytu. 1909.

Rev. and Mrs. Jas. P. Smith.

Braganca. 1907.

*Rev. and Mrs. Gaston Boyle.

Campinas. 1869.

Rev. and Mrs. J. R. Smith.

Itapetininga. 1912.

Rev. and Mrs. R. D. Daffin.

Descalvado. 1908.

Rev. and Mrs. Alva Hardie.

N. BRAZIL MISSION. [11]

Garanhuns. 1895.

Rev. and Mrs. G. E. Henderlite.
*Rev. and Mrs. W. M. Thompson.
Miss Eliza M. Reed.

Pernambuco. 1873.

Miss Margaret Douglas.
Miss Edmonia R. Martin.
*Rev. and Mrs. W. C. Porter.

Canhotinho.

Dr. G. W. Butler.
Mrs. G. W. Butler.

MID-CHINA MISSION. [71]

Tunghiang. 1904.

Rev. and Mrs. J. Y. McGinnis.
Rev. and Mrs. H. Maxcy Smith.
*Miss R. Elinore Lynch.
Miss Kittie McMullen.

Hangchow. 1867.

Mrs. J. L. Stuart, Sr.
Miss E. B. French.
Miss Emma Boardman.
Rev. and Mrs. Warren H. Stuart.
Miss Annie R. V. Wilson.
Rev. and Mrs. R. J. McMullen.
Mr. and Mrs. J. M. Wilson.
Miss Rebecca E. Wilson.
†Mr. S. C. Farrior.
Rev. G. W. Painter, Pulaski, Va.
Rev. and Mrs. J. M. Blain.
Miss Nettie McMullen.

Shanghai.

Rev. and Mrs. S. I. Woodbridge.
Rev. anud Mrs. C. N. Caldwell.

Kashing. 1895.

Rev. and Mrs. W. H. Hudson.
Dr. and Mrs. W. H. Venable.
Miss Elizabeth Talbot.
Rev. and Mrs. Lowry Davis.
*Miss Irene Hawkins.
*Dr. and Mrs. A. C. Hutcheson.
*Miss Elizabeth Corriher.
Miss Florence Nickles.
Miss Mildred Watkins.
†Miss Sade A. Nisbet.

Kiangyin. 1895.

Rev. and Mrs. L. I. Moffett.
Rev. and Mrs. Lacy L. Little.
Dr. and Mrs. Geo. C. Worth.
Mr. and Mrs. Andrew Allison.
Miss Rida Jourolman,
*Mrs. Anna McG. Sykes.
*Miss Ida M. Albaugh.
*Miss Carrie L. Moffett.
Dr. F. R. Crawford
*Miss Venie J. Lee, M. D.

Nanking.

Rev. and Mrs. J. L. Stuart.
Dr. and Mrs. R. T. Shields.
Rev. and Mrs. P. F. Price.

Soochow. 1872.

Rev. J. W. Davis.
Dr. and Mrs. J. R. Wilkinson.
Miss Addie M. Sloan.
Miss Gertrude Sloan.
Mrs. M. P. McCormick.
Rev. and Mrs. P. C. DuBose.
Rev. R. A. Haden.
*Mrs. R. A. Haden.
Miss Helen M. Howard.
Miss Irene McCain
Dr. and Mrs. M. P. Young.

NORTH KIANGSU MISSION. [72]

Chinkiang. 1883.

Rev. and Mrs. A. Sydenstricker.
Rev. and Mrs. J. W. Paxton.
Rev. and Mrs. D. W. Richardson.
Rev. and Mrs. J. C. Crenshaw.
Miss Pearl Sydenstricker.

Taichow. 1908.

Rev. and Mrs. T. L. Harnsberger.
Dr. and Mrs. Robt. B. Price.

Hsuchoufu. 1897.

*Rev. Mark B. Grier.
*Mrs. Mark B. Grier, M. D.
Dr. A. A. McFadyen.
*Rev. and Mrs. Geo. P. Stevens.
Rev. and Mrs. F. A. Brown.
Rev. and Mrs. O. V. Armstrong.

Hwaianfu. 1904.

Rev. and Mrs. H. M. Woods.
*Miss Josephine Woods.
*Rev. and Mrs. O. F. Yates.
Miss Lillian C. Wells.
Miss Lily Woods.

Yencheng. 1909.

*Rev. and Mrs. H. W. White
Rev. and Mrs. C. F. Hancock.
Dr. and Mrs. J. W. Hewett.
Rev. and Mrs. C. H. Smith.

Sutsien. 1893.

Dr. and Mrs. J. W. Bradley.
Rev. B. C. Patterson.
Mrs. B. C. Patterson, M. D.
Rev. and Mrs. W. C. McLaughlin
Rev. and Mrs. W. F. Junkin.
Mr. H. W. McCutchan.
Miss Mada McCutchan.
Miss M. M. Johnston.
Miss B. McRobert
Miss Carrie Knox Williams.

Tsing-kiang-pu. 1887.

***Rev. & Mrs. J. R. Graham, Jr.**
Dr. and Mrs. James B. Woods.
Rev. and Mrs. A. A. Talbot.
Miss Jessie D. Hall.
Miss Sallie M. Lacy.
*Rev. Lyle M. Moffett.
Miss Nellie Sprunt.
Miss Agnes Woods.

Tonghai. 1908.

Rev. and Mrs. J. W. Vinson.
L. S. Morgan, M. D.
Mrs. L. S. Morgan, M. D.
*Rev. and Mrs. A. D. Rice.
Rev. and Mrs. Thos. B. Grafton.

CUBA MISSION. [9]

Cardenas. 1899.

Miss M. E. Craig.
†Rev. H. B. Somellian.
Rev. and Mrs. J. T. Hall.

Caibarien. 1891.

*Miss Mary I. Alexander.
Rev. and Mrs. R. L. Wharton.
*Rev. and Mrs. John MacWilliam

Placetas. 1909.

†Miss Janie Evans Patterson.

Camajuani. 1910.

Miss Edith McC. Houston.
†Rev. and Mrs. Ezequiel D. Torres.

Sagua. 1914.

†Rev. and Mrs. Juan Orts y Gonzales.

JAPAN MISSION. [38]

Kobe. 1890.

*Rev. and Mrs. S. P. Fulton.
***Rev. and Mrs. H. W. Myers.**
Rev. and Mrs. W. McS. Buchanan.

Kochi. 1885.

*Rev. and Mrs. W. B. McIlwaine.
Rev. and Mrs. H. H. Munroe.
Miss Estelle Lumpkin.
Miss Annie H. Dowd.

Nagoya. 1867.

Rev. and Mrs. W. C. Buchanan.
Miss Charlotte Thompson.
Miss Lelia G. Kirtland.
Rev. and Mrs. R. E. McAlpine.
Miss Elizabeth O. Buchanan.

Susaki. 1898.

Rev. and Mrs. J. W. Moore.

Takamatsu. 1898.

Rev. and Mrs. S. M. Erickson.
Rev. and Mrs. A. P. Hassell.
Miss M. J. Atkinson.
Rev. and Mrs. J. W. Hassell.

Tokushima. 1889.
Rev. and Mrs. C. A. Logan.
*Miss Lillian W. Curd.
Rev. and Mrs. H. C. Ostrom.

Toyohashi. 1902.
Rev. and *Mrs. C. K. Cumming.
Rev. L. C. McC. Smythe.

Okazaki. .1912.
Miss Florence Patton.
Miss Annie V. Patton.

KOREAN MISSION. [79]

Chunju. 1896.
Rev. and Mrs. L. B. Tate.
Miss Mattie S. Tate.
Dr. and Mrs. T. H. Daniel.
Rev. and Mrs. L. O. McCutchen.
Rev. and Mrs. W. M. Clark.
Rev. and Mrs. W. D. Reynolds.
Miss Susanne A. Colton.
Rev. S. D. Winn.
Miss Emily Winn.
Miss E. E. Kestler.
Miss Lillian Austin.
Mr. and Mrs. F. M. Eversole.
Dr. and Mrs. M. O. Robertson.

Kunsan. 1896.
Rev. and Mrs. Wm. F. Bull.
Miss Julia Dysart.
*Miss Anna M. Bedinger.
*Mr. and Mrs. W. A. Venable.
Dr. and Mrs. J. B. Patterson.
Rev. John McEachern.
Mr. Wm. A. Linton.
Miss Elise J. Shepping.
*Miss Sadie Buckland.
Rev. and Mrs. W. B. Harrison.
Miss Lavalette Dupuy.

Kwangju. 1898.
Rev. and Mrs. Eugene Bell.
Rev. S. K. Dodson.
Miss Mary L. Dodson.
Mrs. C. C. Owen.
Rev. and Mrs. P. B. Hill.
Miss Ella Graham.
Dr. and Mrs. R. M. Wilson.
*Miss Anna McQueen.
Rev. and Mrs. J. V. N. Talmage.
*Rev. and Mrs. Robert Knox.
Mr. and Mrs. M. L. Swinehart.
Miss Esther B. Matthews.
Rev. T. E. Wilson.

Mokpo. 1898.
Rev. and Mrs. H. D. McCallie.
Miss Julia Martin.
*Rev. and Mrs. J. S. Nisbet.
Miss Ada McMurphy.
Miss Lillie O. Lathrop.
Dr. and Mrs. R. S. Leadingham.
Rev. and Mrs. L. T. Newland.
Mr. and Mrs. Wm. P. Parker.

Soonchun. 1913.
Rev. and Mrs. J. F. Preston.
Rev. and Mrs. R. T. Coit.
Miss Meta L. Biggar.
Miss Anna L. Greer.
Rev. and Mrs. C. H. Pratt.
Dr. and Mrs. H. L. Timmons.
Rev. and Mrs. J. C. Crane.

MEXICO MISSION. [11]

Linares. 1887.
Rev. and Mrs. H. L. Ross.

Matamoros. 1874.
Miss Alice J. McClelland.

San Benito, Texas.
Miss Anne E. Dysart.

Brownsville, Texas.
Rev. and Mrs. W. A. Ross.

Montemorelos. 1884.
Mr. and Mrs. R. C. Morrow.

C. Victoria. 1880.
Miss E. V. Lee.

Tula. 1912.
Rev. and Mrs. J. O. Shelby.

UNASSIGNED LIST.

RETIRED LIST.

China.
Rev. and Mrs. Geo. Hudson.

Cuba.
Miss Janet H. Houston.

Japan.
Miss C. E. Stirling.

Korea.
Dr. W. H. Forsythe.
Miss Jean Forsythe.

Missions, 10.
Occupied stations, 53.
Missionaries 357.
Associate workers, 7.
*On furlough, or in United States. Dates opposite names of stations indicate year stations were opened.
†Associate workers.
For postoffice address, etc., see page below.

STATIONS, POSTOFFICE ADDRESSES.

AFRICA.—For Ibanche, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via Antwerp, care A. P. C. Mission par Kinshasa. For Lusambo—"Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission," par Kinshasa.

E. BRAZIL—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Successo, Estado de Minas Geraes, Brazil. For Piumhy—"Piumhy, Estado de Minas Geraes, Brazil."

W. BRAZIL—For Campinas—"Campinas, Estado de Sao Paula, Brazil." Itapetininga, Estado de Sao Paulo, Brazil. For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."

N. BRAZIL—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal Rie Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

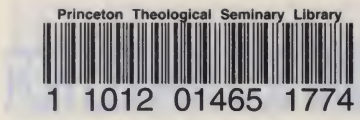
CHINA—Mid-China Mission—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow "Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." Changchow, via Shanghai, China—"Care Southern Presbyterian Mission." North Kiangsu Mission—For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via "Chinkiang, China." For Hsuchou-fu—"Care Southern Presbyterian Mission, Hsuchou-fu, Ku, China." For Hwaianfu—"Care Southern Presbyterian Mission, Hwaianfu—via Chinkiang, China." For Suchien—"Care Southern Presbyterian Mission, Suchien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Haichow—"Care Southern Presbyterian Mission, Haichow, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

CUBA—For Cardenas—"Cardenas, Cuba." For Caibarien—"Caibarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba."

JAPAN.—For Kobe—"Kobe, Setsu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari, Province, Japan." For Susaki—"Susaki, Tosca Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan."

KOREA.—For Chunju—"Chunju, Korea, Asia." For Kunsan—"Kunsan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia." For Soonchun—"Soonchun, Korea, Asia.

MEXICO MISSION—For Linares—"Linares, Nuero, Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico." For Tula—"Tula, Tamaulipas, Mexico."



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